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FRIDAY, MARCH 20, 1964
7th of NISAN 5724

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WHY WE FAILED RUSSIAN JEWRY (See Editorial Page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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KREMLIN MISLED JEWS

OTTAWA STUDIES ANTI-HATE BILL; DIEFENBAKER, ROBARTS FOR ACTION

Ottawa, (CJN). — Sources close to the government of Canada and especially to the Minister of Justice told The Canadian Jewish News this week that officials are seriously studying all suggestions and private bills designed to outlaw hate literature and anti-group propaganda.

The leader of the Opposition, the Hon. John G. Diefenbaker delivered in the House of Comons a passionate speech in which he demanded the strongest possible measures against the Neo-Nazi underground in this country. He also urged the Postmaster General and the government to double its vigilance against the disseminators of hate in Canada.

In Toronto last week the Hon. John P. Robarts announced that he would place the problem before the government and the premiers of all provinces.

In a dramatic statement Mr. Robarts declared: "We will not tolerate such activity here—we will bring to justice those who are participating in this ignoble propaganda".

Following the official demarche by Canadian Jewish Congress and the conference between cabinet ministers and CJC leaders last week it seems that some effective measures are being contemplated which would also take into consideration the private bill by PM Milton Klein of Montreal and the suggestions of the Whip, Toronto's James E. Walker.

The leading Canadian newspapers are demanding effective measures against the perpetrators of hatred.

(For details on the last developments in the battle against hate peddlars—see story on Pages 4 and 12).

Figures in Movement to Outlaw Nazi Propaganda in Canada: From left to right — the Hon. John G. Diefenbaker; the Hon. John P. Robarts, Premier of Ontario; Saul Hayes Q.C., CJC leader.

SAD PASSOVER EVE IN USSR

"OPENED MATZA BAKERY WITH ONE HAND, AND CLOSED IT WITH OTHER"

NEW YORK (CJN) — The Herald Tribune reports from Moscow:

Moscow's only matzoh bakery was ordered shut within two days after it opened.

Chief Rabbi Yehuda Leib Levine said the bakery, organized in a private house, had been closed "temporarily" by Soviet fire officials because of "unsanitary conditions."

News of the bakery's closing was given to several dozen Moscow Jews who called at the Moscow Central Synagogue Sunday morning expecting to pick up matzoh for which they had contributed flour.

ANGRY PROTEST

At least a dozen angry men and women, most carrying handbags or shopping bags, surrounded synagogue officials and demanded matzoh. Rabbi Levine, whose office was closed to most visitors, sent word to return later in the week when he would have more information.

But few in the synagogue seemed satisfied. One man exclaimed: "They open the bakery with one hand and they close it with another." Then he put a finger over his lips in a sign of silence.

Others protested that they had come to the synagogue believing they would be given matzoh. They waited patiently but then turned on which ever synagogue official they could find.

The bakery was opened Wednesday, and by mid-afternoon Wednesday the Novosti press agency had distributed a press release and a packet of pictures to a number of American correspondents.

The press release quoted Naum Paler, chairman of the Moscow Jewish community, as saying that the bakery could produce 300-400 kilograms (660-880 pounds) of matzoh a day.

"With 17 days remaining to Passover," Mr. Paler was quoted as saying, "we are in a position of producing up to 6,000 kilograms" (13,200 pounds).

Jewish sources said Sunday, however, that only 100 kilograms (220 pounds) had been produced Wednesday and about the same amount Thursday, when the bakery was shut. Mr. Paler was not available for comment Sunday.

He had said earlier there were about 30,000 Jewish families in the Moscow area that practice their faith out of a total Jewish population of about 500,000 in the area.

"We plan to bake about 10 kilograms (22 pounds) of matzoh for every believing Jewish family in Moscow," he said then.

UNSUCCESSFUL QUEST

Rabbi Levine said on March 1 that the bakery had become available to the community, but that "it needed a few repairs." Then, eight days ago, he announced that the community would begin to bake matzohs and that those interested could bring flour and order the amount they wanted.

"My announcement was met with approval by the members of the community," Novosti quoted Rabbi Levine in Wednesday's press release. "Within two days more than 2,000 kilograms (4,400 pounds) of flour were brought to the community warehouse."

The flour must have been saved up gradually since this reporter set out Sunday to buy flour and was unsuccessful in four stores and in the collective farm sector of the central market, where usually hard-to-find items may be purchased.

The pictures of the bakery distributed by Novosti showed Rabbi Levine, Mr. Paler and other Jewish officials and workers in white gowns checking the first matzoh to be produced.

In addition to whatever matzoh is produced by the Moscow central synagogue, local Jews will receive supplies this year from the Chief Rabbi of Great Britain, Copenhagen and from other sources abroad. Some five tons was baked privately by the Marina Roschcha Synagogue in Moscow before its supply of flour was exhausted.

• Commentary •

By M. J. Nurenberger

THE DIALOGUE

Recently La Presse published a remarkable report on the Jewish community of Quebec in its weekend magazine. In his editorial introduction, Editor Jean-Pierre Bonhomme did me the honor of mentioning that I was the first one to call attention to the unmistakable fact that the Jews in Quebec are now in the difficult position "between the hammer and the anvil".

I admit a favorable prejudice towards the cultural aspirations of the French Canadians. Though I am uncertain of the outcome of the movement for political independence (maybe because of my fervent hope that somehow the political unity of Canada will be preserved), there is no doubt about my profound sympathy for the French Canadian aspirations of complete cultural, intellectual freedom.

I wish to remind my French friends that, during the early years of Zionism, a great Jewish philosopher warned his people not to become too deeply immersed in the battle for statehood at the expense of cultural renascence. "When a state is destroyed, the people can rebuild it; but when the people are destroyed, who will revive them?"

* * *

Only those who are blind and snobbishly devoted to their own ego, individual or national, can remain insensitive to the remarkable cultural and intellectual rebirth of Quebec.

For twenty-five years, ever since I first saw Montreal, I have followed with deep, earnest interest the march forward of the French Canadian. I've never doubted Quebec to be French. I have always felt that it is up to the majority of the people of Quebec, again the French — to determine their political and economic future. I've said upon many an occasion, and I repeat: the people of Quebec, and no one else, will decide the future of its political development.

It frequently grieves me to note the indifference of some of Quebec's Jewish citizens towards this wonderful, cultural revival which has electrified every thinking French Canadian and every outsider with a passion for justice and love of liberty. Because of this revival, Quebec now has an elite of young intellectuals equal to none — and it is growing in numbers.

I read assiduously the little journals published by different vanguard groups of Quebec. Whether or not I agree with them is irrelevant. What I do find is the idealism, and sometimes inspiring naivete, of the young, the believing, which is the closest to the most sublime in poetry.

* * *

In this same weekend magazine of La Presse, some of the outstanding Quebec Jews made statements on, what I would call, "le fait Juif." Most of them are merely cliche, after-dinner talk which, I am sorry to say, impressed me very little; it made me wonder whether they really understood the question put to them. The only sensible statement (though I don't agree with some of the conclusions) comes from the pen of poet Irving Layton. He says he would like to see some young intellectuals, rather than businessmen and rabbis, assume Jewish leadership.

Layton must be little informed about Judaism for, by rabbis, he probably means modern, professional preachers and not the Rabbi, the Teacher of Old, who, from his corner, from behind the library walls, could see so much further than the modern Jew.

* * *

However, the future problem of Quebec Jewry (and it is a problem) demands the Jews' integration into the French community; it cannot be a one-way traffic. "Pour s'aimer il faut etre deux." Many Jews in Quebec long to become part of this great adventure for intellectual, spiritual rebirth but somehow, from the French point of view, very little has been undertaken to bring the naturally idealistic, young Jewish intellectual towards this closed circle.

Whether he speak French or English, a Jew wants to remain a Jew. French-language schools — where French is the instrument and Hebrew, the spirit — is the first step towards the necessary readjustment of the Jewish community. However, the dialogue cannot remain a monologue on the part of individual Jews. There must be a merging of mind and heart for a definite rapprochement.

To Rest Home: A. Vladimir Jabotinsky.

Gov't. Votes To Transfer Jabotinsky To Holy Land

Jerusalem, (CJN). — The government of Israel announced a decision taken during a cabinet meeting on Sunday to transfer the remains of Vladimir Jabotinsky from a Long Island cemetery to Jerusalem.

Jabotinsky who died in New York in 1940 at the age of 60 was one of the greatest Jewish leaders ever. He was the founder of the Jewish Legion in World War I which helped liberate Palestine from the Turks and founded the Zionist Revisionist movement. He was considered the father of the revolt against the British occupation of Palestine and many martyrs went to the gallows with Jabotinsky's name on their lips.

Menachem Begin, leader of the Opposition, who was the commander of the Irgun issued a statement in which he publicly thanked Premier Eshkol for the decision. Ben Gurion who had been a political opponent of Jabotinsky opposed such a move.

In his testament Jabotinsky wrote, should he die in exile he wishes his bones to be repatriated only by a decision of the government of a free Israel.

sensation in nazareth

ARABS HAIL ESHKOL

Nazareth, (CJN).—Mutual declarations of cooperation and friendship between the Jewish and Arab sections of the population marked the visit of the Prime Minister, Mr. Levi Eshkol, to Nazareth. It was the first visit of a Premier to the city since Mr. Moshe Sharett was head of the Government in 1955.

Mr. Eshkol, who predicted that Nazareth would grow into a productive city of tens of thousands within a decade, made it clear that the Government would continue to help the population to better itself. "The Government can give the initial thrust, but it can't keep all the wheels running all the time," he said.

The Premier was greeted on his arrival by Mayor Seid e-Din Zuabi, Arab Knesset Members, town Councillors, religious leaders and senior Government officials. Schoolchildren lined the road waving flags as Mr. Eshkol drove to City Hall.

Over Turkish coffee, the Mayor presented him with a key to the city in a hand-made olive wood case.

VISIT TO SCHOOL

Mr. Eshkol then visited the municipal high school, and entered a classroom where a Hebrew lesson was being given. He urged the pupils to study hard for their own benefit and that of the country and invited them to visit him in Jerusalem after completing school, to talk to him in Hebrew — "If I'm still Premier."

At an official reception in the Municipal Cultural Centre, Mr. Eshkol promised to give his full attention to the needs of the city and the Arab population. He praised the initial steps which had been for the development of Nazareth and its tourist attractions jointly with Arab and Jewish capital.

FRUITFUL ERA

Mayor Zuabi said that the people of the city considered the Premier's visit not as a courtesy call, but as a symbol of a new and fruitful era. The visit to the largest Arab city in the country was significant for the whole Arab population.

"The belief and hope of the Arab population that the Government is working for their integration in the State with their Jewish brethren is growing day by day," the Mayor added. The Arabs looked forward to the future with optimism, and "we shall work not only for the strengthening of our State, but also to create the bridge of peace between Israel and her Arab neighbours which we all dream of."

The Mayor asked for Government aid for development, tourism, industry, roads and schools.

ANNOUNCING

OTTAWA: THE MODEL JEWISH COMMUNITY

● First of a series of **Canadian Jewish News** supplements presenting the JEWISH CENTERS in this country will appear Friday, May 15th, on the eve of Shavuot.

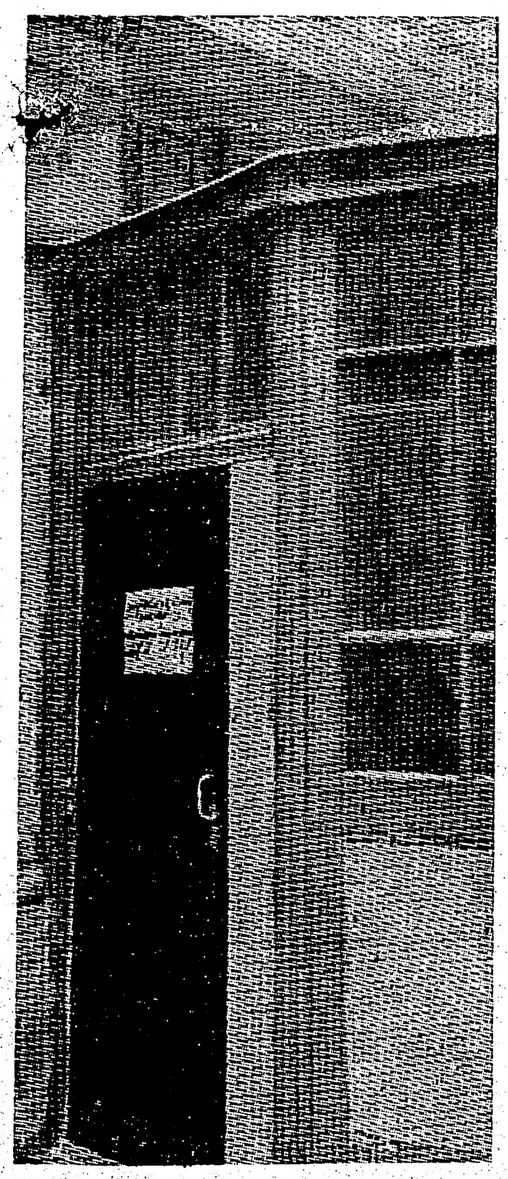
● The Special will contain the full history of Jewish Ottawa and describe its rise to the present status of a noble community.

Goldmann Settles In Israel

JERUSALEM (CJN) — Dr. Nahum Goldmann, President of the World Zionist Organization, arrived here by K.L.M. last week to settle in Israel permanently as a new immigrant.

On hand to greet him were his wife Aliza, who has been studying Hebrew in an Ulpan, and Mr Avraham Ziegel, of the Jewish Agency's Absorption Department.

Dr. Goldmann, who was presented with an immigrant's certificate announced he will renounce his American citizenship anda pply immediately for an Israeli passport.



Sad as it Looks: The entrance of the so-called Yeshiva in Moscow, in the back yard of the central synagogue, scene of last Sunday's near-riots.

ESHKOL, SOLOVEICHIK TO CONFER

Jerusalem, (CJN). — It is reported that Premier Levy Eshkol will confer with Dr. Joseph B. Soloveichik during his next visit to the United States. The conference will take place in order to find a solution to recent problems arising from disagreements between Conservative and Orthodox rabbis on the status of religion in Israel.

Israel Has New Chief Rabbi

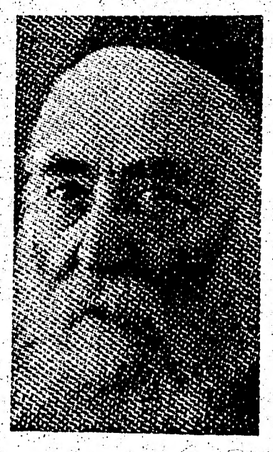
Jerusalem, (CJN). — Rabbi Isar Yehuda Unterman, till now head of the Tel Aviv rabbinate, has become Ashkenazic Chief Rabbi of Israel. The Sephardic Chief Rabbi is Yitzhaq Nissim.

Rabbi Unterman, 72 years old, was the rabbi of Liverpool, England before he settled in the Holy Land. He is the third Ashkenazic chief rabbi of the Holy Land, following the late Rabbi Herzog and Rabbi Kook. Unterman was elected on Tuesday. He is a leader of the Religious Zionists (Mizrachi Hapoel Hamizrachi). Mapai favored the military chief rabbi, Brigadier Shlomo Goren for the post.

Canadian Rabbis At Soviet Embassy

Ottawa, — A rabbinic delegation, representing the First All-Canadian Rabbinic Conference held in Ottawa in January, called on the Soviet Embassy in Ottawa last week and was received by Mr. A. Popov First Counsellor of the USSR Embassy and Mr. Gregorovitch, Second Counsellor.

There was a two-hour exchange of views on the position of the Jews in Russia in line with the concern expressed at the Rabbinic Conference that the Jews in Russia are denied the rights which are accorded to other religious groups and nationalities.



Elected to Highest Office: Chief Rabbi I. Y. Unterman.

B. G. IN NEW CONTROVERSY

APOLOGIZES TO GENERALS

Takes all credit but no blame. David Ben-Gurion

(By OUR CORRESPONDENT)
TEL AVIV.

After setting off a heated controversy over the conduct of the Israeli War of Independence, David Ben-Gurion, the former Prime Minister, has apologised to one-time high-ranking officers for having hurt their feelings.

In a letter to the officers concerned, he wrote: "I am proud of you all. The last thing I would wish would be to hurt any of you. If all future Chiefs of Staff are equal to the first seven, Israel will indeed be fortunate."

The trouble had started with an interview Mr. Ben-Gurion gave "Haboker," a paper favouring the Liberals, last week. In it he said that Mr. Moshe Dayan (now Minister of Agriculture but an army commander in 1948 and later Chief of Staff) was the best Chief of Staff Israel had ever had, and that if he had held that position in 1948, "the borders of the State might have been different today and our military achievements would have been greater." He also accused army commanders of having kept Mr. Dayan away from him in 1948.

Brigadier Yaacov Dori, who now heads the Technion but was Chief of Staff in 1948, denied that he ever prevented direct contact between the Minister of Defence—at the time Mr. Ben-Gurion—and Mr. Dayan, even though "such contacts are not customary in the military hierarchy."

It might have been possible to avoid some of the serious defeats the Israelis suffered during the War of Independence if "the political and supreme military command had been more united and discipline better observed in all sections of the army," said Brigadier Dori.

The record did not substantiate Mr. Ben-Gurion's statement that further victories would have been possible if Mr. Dayan had been Chief of Staff in 1948. "Why does Mr. Ben-Gurion have to slight others in order to praise Moshe Dayan?" he concluded.

Professor Yigal Yadin, an archeologist at the Hebrew University, who was Chief of Operations in 1948, declared that Mr. Ben-Gurion knew that he was held in "high esteem" by Professor Yadin, but it appeared as if Mr. Ben-Gurion wanted "to take the credit for the Defence Forces' achievements and blame the High Command for their failures."

Decisions about Israel's borders were taken by Mr. Ben-Gurion himself, continued Professor Yadin, and at least one serious defeat—at Latrun, near Jerusalem—was due to Mr. Ben-Gurion's personal intervention in military tactics.

Professor Yadin paid tribute to Mr. Dayan's military qualities, but pointed out that Mr. Dayan, too, had had "a number of failures," one of which prevented Israel from extending her frontiers beyond Bethlehem (now part of Jordan).

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W. GERMAN PRESIDENT INVITES JEWS TO AGAIN BECOME PART OF VATERLAND

Bonn. (JCNS) — Goodwill messages to the Jews were issued by President Lubke, of West Germany and by Dr. Erhard, the Chancellor, for this week's Brotherhood Week held by the Associations for Christian-Jewish Co-operation in the Federal Republic.

In his message, the President hoped that the West German State might again be the home and fatherland of Jews, granting them, like all other citizens, protection and facilities for unrestricted activity in the country's cultural, political and economic life.

Dr. Erhard said there had been recent signs of further improvement in inter-denominational relations. Christians were becoming increasingly aware that their roots were to be found in the Old Testament and the Jewish people. The Pope's visit to the Holy Land was of symbolic importance.

Dr. Rolf Dahlgruen, the Finance Minister, said the German State could not do without the co-operation of Jewish fellow-citizens to remove the ruins of yesterday and build a home of justice and humanity for all Germans.

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After Golda's Visit

BELGIUM FOR ISRAEL IN COMMON MARKET

BRUSSELS. — Belgian Premier Lefevre said in an interview with Kol Yisrael that Israel can count on "Belgium's fullest support in efforts to forge ties with the Common Market."

In a significant passage Mr. Lefevre stated, "It would be very interesting to find ways of financing and recourse to the valuable Israel technicians for work in Africa's under-development countries."

He added, "Israel has the same position towards these countries as we, that is to say, one wholly devoid of imperialism."

Recalling "Europe's debt towards the Jewish people, so carefully persecuted in World War II," Mr. Lefevre extolled Belgo-Israel friendship and urged "intensified intellectual and cultural ties between the two countries."

Back in Israel after diplomatic success in Brussells: Foreign Minister Golda Meir as seen by artist Sallon.

PROTESTANT LEADER SAYS JEWS' "CRUCIFIXION RESPONSIBILITY" IS "MATTER OF HISTORICAL FACT"

New York, (CJN). — Jewish responsibility in the crucifixion of Jesus is "a matter of historical fact" and denials of it are "futile," an article in a leading Protestant magazine asserted last week.

The Rev. Dr. James Daane, writing in the current issue of Christianity Today, said that "according to New Testament records, it was the Jews who desired, plotted and promoted the execution of Jesus."

"Judas was a Jew," the minister said, "and a people as conscious of its unity as the Jews are cannot dismiss him."

He suggested that the Jewish people would help eliminate anti-Semitism "if they would admit, as honesty could do without violating the terms of the Jewish faith, that they did destroy a man."

Dr. Daane acknowledged that there was also "Gentile instrumentality" in the crucifixion. Neither Jew nor Gentile is without guilt, he contended.

"In the inscrutable wisdom of God, whose ways are past finding out," he added, "the Gentiles have entered into salvation through the Jewish rejection of it."

Dr. Daane, a graduate of Princeton Theological Seminary and a minister of the Christian Reformed Church, is an editorial associate of Christianity Today.

Graham a Contributor

The biweekly magazine, which has a circulation approaching 200,000 and includes the Rev. Dr. Billy Graham among its contributing editors, is published in Washington, D.C.

Its views are generally evangelical — a segment of conservative Protestant thought between Fundamentalism and Liberalism. There are a number of Evangelical churches and, in addition, evangelical views are held by many Baptists and some members of other denominations.

The editors of Christianity Today in introducing their pre-Good Friday issue, said that Dr. Daane had laid down in his article "some important guidelines for combating anti-Semitism."

Dr. Daane's article, entitled "The Anatomy of Anti-Semitism," recalled the recent survey by the Anti-Defamation League of B'nai B'rith. The survey showed that 69 per cent of adult Protestants who were questioned believed that the Jews were most responsible for the death of Jesus.

The minister said that the question as to who was "most responsible" for the crucifixion "ought not to be asked" because it is "illegitimate." He cited three objections to it.

The first, he said, was that God did not reject or condemn the Jews because of their part in the Crucifixion but because they did not accept the Gospel message. "The Jew is condemned only if he believes not—as is the unbelieving Gentile," Dr. Daane said.

The second is that the Gentile is also responsible and is in "no moral position" to blame the Jew. "He who shares guilt with another for an evil act cannot condemn the other — not even if the other's guilt is greater," the article argued.

The third reason given was that the Gentiles were saved through the Jewish rejection of Jesus. "God's act of turning toward the gentiles is also His act of turning from the Jews," the minister said.

Dr. Daane said anti-Semitism should be rejected because it "hinders the Gentile's calling to provoke the Jews to jealousy" and thus inhibits their conversion to Christianity. "Without the renunciation of all anti-Semitism," the church will lack the quality of spirit that can achieve the unity of all Christians," he maintained.

In reply to the article, a spokesman for the Anti-Defamation League referred to an editorial in a recent issue of the Christian Century, a liberal Protestant weekly.

The spokesman also noted that Archbishop John J. Krol of the Roman Catholic Archdiocese of Philadelphia had said Tuesday that the Vatican Council's chapter on Jewish-Christian relations sets forth that the New Testament provides no basis for branding the Jewish people as slayers of God.

SCIENCE MINISTRY FOR ISRAEL

Jesusalem, (JCNS) — A Ministry of Science will be established in Israel eventually, Mr. Eshkol, the Prime Minister told the Knesset this week. The National Council for Research and Development would be the nucleus.

The Council functions as part of the Prime Minister's Office at present. Mr. Eshkol said science was becoming so important for all the nation's efforts that its views should be represented in the Cabinet.

U.S.A. MAY END AID

Washington, (JCNS) — The United States Government plans to end all forms of aid to six countries, including Israel, in the next three years. The others are Greece, Mexico, Venezuela, the Philippines and Formosa.

Government circles report that these six countries have developed sufficiently to be recognised as being financially stable and no longer requiring aid, except for occasional loans. It is believed that President Johnson may make an announcement soon.

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(9 common fantasies people concoct on their first trip abroad.)

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At the passport office...

you feel like Agent X-5. But don't worry. All you need to get your passport is $10, proof of citizenship, a nice clear 2"x2" photograph and a nice clear conscience. Spies need not apply.

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you feel like a beast of burden. But don't worry. You probably won't go over the limit. You can take 44 lbs. in economy class or 66 lbs. in first class, plus what you can jam into your pockets.

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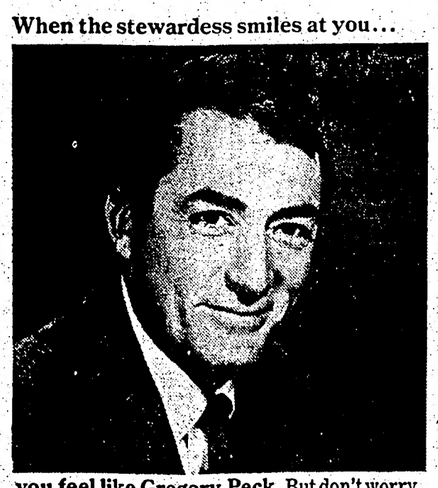

you feel like Gregory Peck. But don't worry. The EL AL stewardess is very experienced. She knows exactly how much smile will get a man steamed up without getting his wife steamed up.

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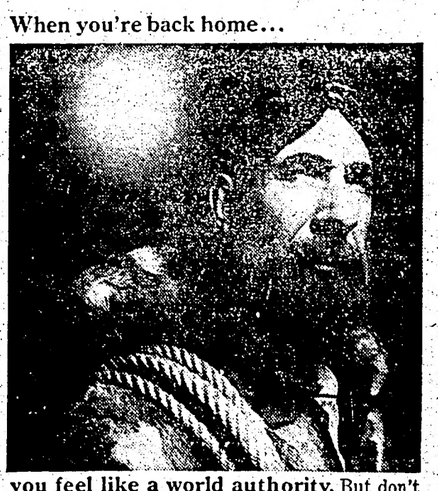

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We all realize the universal significance of Passover. But very few ponder upon the meaning of the Seder — not the word, but the concept. Perhaps the Seder — which literally translated means, order, or arrangement of this festive meal — is one of the great contributions of the Jewish people to civilized living.

The Hagadah certainly contains the first manual of table etiquette ever printed. Little wonder that the head of the family is King; the misstress of the home, Queen; the children, Princes. For one should never forget that in times of history, when the surrounding society was composed of semi-savages, the poorest of the poor among the Jews reigned supreme by abiding by the most elegant table manners.

Let us enjoy our Seder meal; let us continue in the royal tradition of the Seder.

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Dill Pickles .... 32 oz. **59¢** *Horseradish* 6 oz. **25¢** Both For **69¢**

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THE CANADIAN JEWISH NEWS

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ACTION, NOT WORDS

MOSCOW AND MATZA

The near-riots at the Moscow Central Synagogue this past Sunday (when observant Jews came to claim their matza or to bake matza for Passover) again underscore the duplicity and scornful cynicism of the masters of the Kremlin.

The Jews in Moscow must have heard about the deceitful propaganda abroad: that this year it would be permissible to bake matza in the Jewish community center. They forgot for awhile that Russia has two measures in the dissemination of news — one for abroad, for the Russells, and another for home consumption. They believed the stories spread by the fellow travelers here, the same rumormongers subservient to Moscow, who, in the Stalin era, praised the "light of humanity", and who, today, deplore the "excesses" of Stalinism. The Jews of Moscow believed — and they hied forth to the synagogue with sacks of meal to bake matza. They lost both their flour and their illusion.

We here have not contributed our share. Instead of discussing innumerable problems — such as those debated at the recent rabbinical conference in Ottawa — we should have concentrated upon one, but one, project only: that of asking the government to dispatch a planeload of matza to Moscow. However, it seems that even in the face of such an enormous task, all we like to do is talk, debate, lecture — anything in lieu of positive, concentrated action.

* * *

In the CJC official bulletin concerning a rabbinic delegation-visit to the Soviet embassy in Ottawa last week, we are informed that this delegation was received on March 10th by the first and second counsellors of the embassy. Also, we note, "there was a two-hour exchange of views on the position of Jews" in the Soviet Union. The Soviet embassy was informed about "the concern expressed at the rabbinic conference that Jews in Russia are denied the rights accorded to other groups and nationalities, and are prevented from pursuing a collective life."

Then, we are told, several subjects were discussed, such as the demand "to permit communication between Soviet Jewry and their brethren elsewhere."

Taking into consideration the political regime in the Soviet Union today, this last demand seems to us farfetched — though natural, understandable, when we regard the innate love of freedom, of citizens of a democratic country.

However, on this Passover eve the Jews in Russia should like to observe the Seder and obtain matza (if they are to receive some immediate relief so far as their situation is concerned).

Why, we wonder, was it possible for the chief rabbi of Great Britain to dispatch matza to Moscow, but this was not effectuated by our Canadian Jewish leadership?

We admit, we are not impressed even by the day of prayer proclaimed by our Canadian rabbis. Prayer is wonderful — as a prelude to action. But when our **answer** to the cry of Russian Jews for help is prayer, it appears to be cynical.

Is it too late, with the assistance of the government, to dispatch immediately a planeload of matza to Moscow? May we postpone all other discussions and do just **that?**

KATZ IN ROME

WHAT IS UNITY

In recent weeks, something has developed within the American Jewish community which may affect seriously the cause of Jewish unity.

It started when seven national Jewish organizations (including the American Jewish Congress, the American Jewish Committee, B'nai B'rith, the Conservative rabbinate) jointly protested to the prime minister of Israel, "in the name of American Jewry," against religious extremist laws in the Jewish state. It was an open attack against the traditional and Orthodox legislature prevailing in Israel. Of course, this immediately provoked the ire of Orthodox Jews in America and many groups in Israel. The Israelis stated that this was an impertinent intervention in the internal affairs of the Jewish state.

It is no secret that several Conservative and Reform rabbis in the United States are unhappy with some of the laws regulating marriages and divorces in Israel. Others protested against, what some call, religious intolerance. (Though such an eminent, non-orthodox Israeli statesman as Abba Eban recently stated in Toronto that there was no religious coercion in his land, that the majority of Israelis accept the legal ties with the past and with the Torah.)

Another point of debate has been the problem of the so-called dialogue with the Church of Rome in connection with the Ecumenical Council and its proposed declaration on Jews.

This week Mr. Label Katz was received in audience by Paul VI. He made an effort to reopen this dialogue in the name of B'nai B'rith.

Many, including members of B'nai B'rith, will seriously question Mr. Label Katz' right to speak for Jewry. Since a discussion between Jews and Catholics borders on the realm of theology, we feel sure that the members of B'nai B'rith would appreciate it if an organization such as theirs would keep out of theological involvements. There can be no unity in the theological approach to Judaism. Reform Jews may favor the Eisendrath approach; traditional Jews may agree with Dr. Soloveichik (that Jews should not discuss religion with Rome, that the Church of Rome, if ready, should, on its own initiative, right the wrong perpetrated against our people during centuries of misunderstanding).

None other than Israel's former prime minister, David Ben Gurion, openly disassociated himself recently from the overenthusiastic response among some Israeli circles to Pope Paul's visit. According to the Israeli press, when Ben Gurion was asked why, in his opinion, the Pope did not address Shazar as president of Israel, B. G. answered candidly: because the Pope does not recognize Israel.

This statement by Ben Gurion certainly seems to vindicate Chief Rabbi Nissim's position.

Two paramount issues are involved in this so-called Catholic-Jewish dialogue. The first is the discussion between Catholicism and Judaism on the religious plane. In this respect most Jews may agree with Dr. Soloveichik's opposition to any such theological debates. When greeting Pope Paul VI in the Holy Land, the president of Israel underscored this traditional Jewish view, telling the Pope that everyone should worship God according to his conscience.

There is a second point: the relationship between Jews and Catholics socially. If there is to be a debate between us and Catholics here, it must await the initiative of the Church of Rome and the long, overdue statement against antisemitism.

Paul VI is reported to have told Label Katz on Monday that he has deep respect for Judaism "as the foundation of all religions." This is fine, but we all await eagerly the continuation of the new era inaugurated by the late, great John XXIII. Those Jews who believe in worshipping separately - in the words of Micah the Prophet: that everyone walketh in the name of his God, and we shall continue the historic march in the name of the God, our Lord, till the end of days — believe firmly that distinct religions do not exclude cordial relationship between Roman Catholics and Jews as such. But they cannot agree with Mr. Katz, that this relationship should broaden into "spiritual" matters.

The basis for coexistence among different religious groups is the right to be different, to worship according to one's conscience — but to live together because of the recognition of this right to a distinctive and different religion. This is the basis, the very foundation, of religious tolerance.

"Will we learn the lessons?"

Partymiller, The Gazette & Daily

THE JEW IN THE SOUTH (2)

By RICHARD YAFFE

Mr. Schwartchild, a member of one of the oldest Jewish families in Richmond, shrugged off the clubs that bar Jewish membership. "You can't buy integration in them," he said. He has not a guest in all of them, but doesn't think he would accept membership in any, if offered. "I don't know if I'd want it. I wouldn't feel comfortable. While they are all my friends there's that latent prejudice. They may slap you on the back but there's always something that comes out and makes you feel self-conscious".

My notebooks are filled with the viewpoints of scores of readers on both sides of the question as to what Jews should do in the South, and how the national organisations should act. I have digested some of them in the form of a dialogue as follows:

A leader of a national defence agency: "All the national Jewish organisations are committed to a common cause — the protection and welfare of the American-Jewish community in every sector of the country. Jewish community relations problem arising from desegregation are national in scope and affect all Jewish communities and organisations. Certainly, the Jewish communities in the South face special problems which demand special approaches, but they cannot be handled in isolation or alone by those communities".

A prominent Jew in a Virginia town: "Antisemitism has increased among the segregations, and this might reflect the tendency to identify Jews as liberals in all causes. I am opposed to public statements by national Jewish agencies and their filing of 'friends of court' briefs on behalf of Negroes as likely to increase antisemitism".

Against this, a leader of a northern Virginia community which has had little integration trouble deplored the expressions of fear and the "strategy of silence counselled by so many Southern Jews." He recalled the experiences with hatemongers in the past and said, "Where the Jewish community has been fearful and silent it encouraged and strengthened such demagogues. Jews must take a stand in support of their principles," one of which, he added, was the equality of mankind.

A Virginia rabbi agreed. Not only is the failure to speak out not in the Judaic tradition, he said, but the "bombings of synagogues is more the result of silence that of any positive action".

This is the tale of three cities: of old Charleston, which, like the fabled bird, flies backward because he's more interested in knowing where he's been than in where he's going; of Atlanta, pushing hard into the new era over the still struggling body of segregation; and Birmingham, where the forces of bigotry have gathered for the apocalypse. Essentially, it is the story of their Jewish communities — the problems they face in the Negro Revolution and how they are facing them.

Politically, Charleston is in the Radical Right. The John Birch Society is strong, and a native version, Charleston Alert, even stronger. The United Nations is a Communist plot to traduce America, and when the Jewish Community Council agreed last year to participate in a U.N. Day affair it had to "explain" to the local newspaper, the guardian of Charleston's Americanism and racial purity, that is was not "endorsing" the world organisation.

And the Jews of Charleston are "scared to death".

These are not my words. It is a discription given to me by a Charleston leader. I think it is exaggerated, but I did find the local Jewish population uneasy, fearful.

There are only 2,400 Jews in Charleston among a population of 70,000 in the city proper and nearly 200,000 in the metropolitan area. They are served by three congregations — Reform, Conservative and Orthodox. All are about the same size — 200 families each. The Reform rabbi has been there two and a half years, the Orthodox rabbi is new. The Conservative congregation has not had a "steady" rabbi in seven years, and has none now.

(Continued on page 13)

WHAT THEY SAID IN PARLIAMENT

Hate Literature Debate According To Hansard

Steps to deal with so-called "hate" literature

On the orders of the day:

Right Hon. J. G. Diefenbaker (Leader of the Opposition): Mr. Speaker, if I might preface this question, a number of letters have come to me in the last few days which enclose communications received by Canadians in all parts of our country from a certain group called the national white American party, the post office box number being given, asking for Canadian membership. These letters contain the most virulent and diabolical type of anti-Jewish propaganda and venomous attacks on the negroes of our country.

I wonder whether the minister, having given full consideration to this matter, does not feel that action could be taken under the sedition provisions of the Criminal Code as it is today. This matter affects all Canadians. Is there any reason why the Department of Justice should not lay charges to punish those who are now interfering with the good will of Canadians, the prosecutions, however, being left constitutionally to the attorneys general of the several provinces?

Hon. Guy Favreau (Minister of Justice): Mr. Speaker, as already appears from a few answers I have given this house, both the Department of Justice and the government are much concerned with the type of hate literature to which the right hon. gentleman has just referred. Not only the Minister of Justice but each minister of this government shares very thoroughly that concern.

With regard to the actual publication of the pamphle's which have been alluded to, this matter is presently being studied and looked into, with reference to which is the proper authority to assist in dealing with the matter, in the circumstances once it has been fully investigated. However, a much broader question, as I have already said, is being raised, and it is that of ascertaining what would be the formula which could be devised and applied, which would be consistent both with proper respect of the individual, and of groups, as well as the respect of freedom of speech. As I see it, we must distinguish between the actual pamphlet under question, with regard to which I would not be free to give an opinion to the house at the moment, and second the broader question as to what formula may be found.

I can only repeat that at four o'clock this afternoon I am meeting certain of the ethnic groups, that on Thursday I am meeting the Canadian Jewish Congress, and that both this house and those outside this house may be assured that not only will the matter be dealt with thoroughly, but also very actively and intensively.

Mr. Diefenbaker: Mr. Speaker, if I may be allowed to say so, one of the great difficulties is to maintain freedom of discussion and not to deny within one's country that freedom of speech without which freedom cannot exist. However, in reading this I doubt that anyone would say that it came within the purview of freedom of speech.

I would ask the minister this question. It appears that all of this material is emanating from a post office box—I am not going to give the number—in Scarborough, Ontario. Has there been any investigation on the part of the Post Office Department to ascertain whether this is so? Also what responsibility rests on the Post Office Department to deny the use of the mails to this most scurrilous, slanderous and infamous literature that is being distributed?

Hon. J. R. Nicholson (Postmaster General): Mr. Speaker, the letter in question or a copy of it was referred by my department to the Department of Justice a short time ago, as soon as we were able to get a copy. I have not yet had the advice of the Department of Justice.

Mr. Diefenbaker: I do not want to give the number of this post office box at Scarborough, Ontario, but is it held by the person named in the literature that is going out?

Mr. Nicholson: I would rather not give that answer at this time.

Mr. Diefenbaker: Why not?

Mr. Stanley Knowles (Winnipeg North Centre): Mr. Speaker, may I direct a supplementary question to the Minister of Justice. Has the department's consideration of what to do about the hate literature included an examination of two private members' bills that are on the order paper, Bill C-43 in the name of the hon. member for Winnipeg North and Bill C-21 in the name of the hon. member for Cartier, to see whether either of these bills might meet the situation? If it is ascertained that either one would meet it, would the government take one of these bills as its own so that the house can act on this matter at an early date?

Mr. Favreau: Mr. Speaker, I consider the two bills referred to as relevant information to place before the Department of Justice and the government, and no relevant information will be discarded. It will be completely made use of.

(Later:)

Mr. W. B. Nesbitt (Oxford): Mr. Speaker, I have a question for the Minister of Justice concerning a matter that was discussed earlier this day, namely the subject of hate literature in the mails. Was the Department of Justice consulted in the first instance when Canada abstained from voting on this matter, when the subject was being considered at the last session of the United Nations general assembly?

Hon. Paul Martin (Secretary of State for External Affairs): Mr. Speaker, the hon. gentleman will find that this question was dealt with very adequately at the last session of parliament.

Ottawa, The Hate Propaganda & CJC

Montreal. — The Canadian Jewish Congress issued the following statement:

The Canadian Jewish Congress last Thursday asked the Federal Government to amend the Criminal Code to make distribution of hate literature illegal.

In a brief submitted to Justice Minister Guy Favreau; Revenue Minister John Garland (since deceased) and Postmaster General Nicholson, the Canadian Jewish Congress asked for a prison term of two years for anyone found guilty of distributing hate literature.

Mr. Favreau told the delegation that he thought there should be a law prohibiting any group from inducing the public to injure or destroy another group.

"Delays have occurred in finding the proper formula for such a law," the minister said "It might take time but I hope to make a decision relatively soon. And by that I don't mean in two weeks."

In its brief, the Congress said that it has been making the same recommendations to the Government since 1953.

"We have continued to regard this submission as a matter of basic policy, and we have repeatedly appeared before Government to urge these changs," the brief stated.

The brief noted that neither post office regulations, customs regulations, the Criminal Code, nor the Bill of Rights is strong enough to prosecute distributors of the hate literature.

Only the broadcasting regulations, which specifically prohibit "any abusive comment or abusive pictorial representation on any race, religion or creed" is strong enough, the congress stated.

Recalling events in what was described as the highly civilized society of Germany in the Nineteen Thirties, the brief said that "this hate movement must be met squarely."

"The matter on which we speak is one that affects Canadians of all origins," the brief said. "History has shown what can happen in the face of passivity or inaction."

The brief said that the customs department has examined the anti-Semitic material coming from Arlington, Va., and has allowed it to pass through customs.

The Post Office Department, it went on, has informed the Congress that it will not take action unless a successful action has been undertaken against distributors in the court.

Saul Hayes, executive president of the Congress, told the ministers yesterday that distribution of the hate literature was much more dangerous than the distribution of obscene books.

"People can't read Fanny Hill, but they can defame a group," Mr Hayes said. "Obscenity might poison one mind out of a hundred, or one out of a thousand, but this is much more dangerous."

He said that the amendment to the Criminal Code proposed by the Congress did not interfere with free speech.

"We believe these people are hocklers who don't know what they're talking about. The traditional argument of free speech is not enough," he added.

SERMON OF THE WEEK

From Generation To Generation

It is no mere coincidence that the first and last words recorded in the books of the prophets should refer to the relations between parents and children. Isaiah, whose addresses are given pride of place in the Bible, commenced his mission with the sad and bitter reflection: "I have nourished and brought up children and they have rebelled against Me". Malachi, whose message brings the prophetic books to a close, ends his orations with the encouraging forecast: "And he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers".

On this Shabbat Hagadol when the third chapter of Malachi forms the special haphtarah of the day one is prompted to view this subject with renewed interest. The prophet speaks hopefully of the coming of Elijah before the dawning of the "great and awesome day". A messianic vision is accompanied by the dread reality of what this event may mean to humanity. But the reference to the great day as presented by the prophet precedes his description of the reconciliation which will take place between parents and children. Can one draw any conclusion from the close proximity of these two ideas? According to Rabbinic prescription the verse containing the messianic vision is to be repeated so that it follows the promise of reconciliation. Once again one is prompted to ask, whether the parents will be turned to their children and the children to their parents as a prelude to that awesome day, or will it result from it?

All messianic speculations are subject to profund interpretation. One invariably associates that era with world problems and their solution, with thoughts of war and peace or the universal acknowledgement of the dominion of God. But to confine it, as it were, to the domestic scene might almost be regarded as a diminution of its greatness. Yet on reflection one may well enquire whether messianism and the reconciliation of parents and children are so removed from each other.

There is nothing more painful than domestic friction; nothing so distressing as the misunderstandings which drive a wedge between parents and children, nothing so frustrating than the inability of the two generations to speak a common language or share similar ideals. Parents who fail to view their children's outlook with sympathy may drive them to desperate measures; children who refuse to respect their parents' wisdom and experience often court their own disaster. The two generations symbolise the past and the future, the two aspects of time which are linked by historical experience. Messianism, however, is the ultimate future for which parents sow the seeds and the children reap the harvest.

How apt and topical it is to read this message addressed to parents and children on the eve of the Passover, when parents are urged to relate the story of the past to their children and the children are encouraged to seek an understanding of that past. Passover is primarily the festival when the consciousness of history is stirred to greater awareness, when the hope for ultimate redemption is re-awakened. The messianic dreams, as symbolised in Elijah's cup, are a present factor in the celebrations.

All emotions directed to the future are set against the background of Israel's past. They are virtually a hope deferred, but parents share it with their children in happy union. Jointly they direct their attention to the ultimate goal. They become reconciled as they merge their identities in prayerful anticipation of the future. On this occasion in the year at least, Isaiah's bitter accusation finds its complete answer in the union of hearts depicted by Malachi.

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MATZOS FRESH BAKED
MANISCHEWITZ, STREITS, AVIV FROM ISRAEL
5 LB. CARTON **$2.35**

Manischewitz, Our Own, Mothers Brands
Gefilte Fish 16 OZ. **79¢** - SPECIAL - 32 OZ. **$1.53**

Manischewitz - Mother's Brand
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Borscht 32 OZ. JAR SPECIAL **2** FOR **69¢**

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Peanut Oil SPECIAL LOW PRICE 32 oz. Btl. **79¢** GALLON **$2.89**

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FOR PASSOVER

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AYLMER PURE **RASPBERRY JAM** 9 OZ. JAR **41¢**

AYLMER PURE **CHERRY JAM** 9 OZ. JAR **35¢**

AYLMER PURE SEVILLE ORANGE **MARMALADE** 9 OZ. JAR **29¢**

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GOLDEN **HERRING TIDBITS** 16 OZ. JAR **79¢**

GOLDEN'S KOSHER **NEW DILLS** 24 OZ. JAR **55¢**

Strubb's

STRUBB'S OR K BRAND KOSHER NEW **DILL PICKLES** 32 OZ. JAR **69¢**

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RED ROSE **Orange Pekoe Tea** ½ LB. PKG. **71¢**

RED ROSE ORANGE PEKOE **Tea Bags** PKG. OF 60 **85¢**

RED ROSE — 6c OFF **Ground Coffee** Reg. or Silex 1 LB. TIN **98¢**

K-Brand Quality

Horseradish PURE WHITE 8 OZ. **25¢** - WITH BEETS 16 OZ. **49¢**

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STEINBERG'S **Mixed Nuts** IN SHELL 1 LB. PKG. **55¢**

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Pinky Potato Chips

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Get a coupon worth 25 extra "Pinky" Stamps INSIDE EACH PKG.
14 OZ. BAG - 10c OFF **59¢**

FREE A Carton of 6 - 7 oz. Btls. NU-GRAPE
WITH THE PURCHASE OF A CARTON OF 6 - 10 OZ. BTLS.

2-WAY **LEMON SODA** ALL FOR **51¢** PLUS DEPOSIT

ICE CASTLE — KOSHER FOR PASSOVER
SOFT DRINKS Plus Deposit **2** for **37¢**
CARTON OF 6 - 10 OZ. BTLS.

PEPSI-COLA PLUS DEPOSIT **51¢**

- SANI-SEAL Milk and Cheese Products *Fresh Daily - Kosher for Passover*
- WESTERN CREAMERY PRODUCTS... makers of BLUE BELL Butter - Creamy Cottage and Farm Style Cheese - *Fresh Daily for Passover*
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ALL PRICES SUBJECT TO CHANGE WITHOUT NOTICE

the lively arts • By D. COHN

● Mort Sahl always works onstage wearing a sweater and open collar. One night, however, he came onto the floor wearing a tie and jacket. "I was delayed in traffic," he explained, "and by the time I got here, I just didn't have time to undress."

● Mrs. Isaac Stern saw the Habimah Players, then went backstage to visit Aaron Meskin, one of the stars. She asked if he would play in the troupe's next show "I don't play, I act," said Meskin to the violinist's wife. "Your husband does not act, but he plays."

● Billy Rose, top Jew (what with his contributing works of art to the Jewish Museum in Jerusalem), says he's never been inside a synagogue more than half-a-dozen times in his whole life.

● Deputy Prime Minister Abba Eban (now in Toronto) took the shuttle plane from Washington, D.C., to New York recently. Soon after take-off, he heard the stewardess saying: "How are you, Mr. Vice President?" Eban looked up and replied: "Not 'Vice President'. I'm Deputy Prime Minister" — and then he noticed that the man sitting next to him was Richard Nixon.

● Jacques Lipchitz is working on a sculpture, 38 ft. tall, for Columbia University Law School.

● Former Prime Minister Ben Gurion is having a series of recorded question-and-answer sessions with Col. Moshe Perlman, author of The Capture and Trial of Adolf Eichmann. The result will be a book of reminiscences similar to Felix Frankfurter's.

● Tony Curtis and John Wayne are having conferences about co-starring in a movie.

● Zero Mostel is now in London to make a film.

● Steve Shaw, 19-year-old son of Artie Shaw and grandson of Jerome Kern, is studying music. He's learning to play the clarinet.

● Rolph Hochhuth, author of The Deputy, wants the film version to include quotes from Cardinal Tisserant.

● Eartha Kitt is another dedicated to selling Israel Bonds.

● Bill Dana (Jose Jimi) niz) tells of his grandfather who was the first Jew in Quincy, Mass. He founded Congregation Ahavath Achim there.

Dana reminisced about his first taste of success and the new apartment he had rented. He called his mother and said: "....and, mama, then you go down two steps and you are in a sunken living room." And mama answered, "Please, sonny, be careful. Don't trip."

● The Beatles have a swank Jewish tailor whose wife is an illustrious Freedman from Glasgow, Scotland.

● Artur Rubinstein, noted pianist, says that musicians should "actively participate in fostering" civil rights. He praises those artists who refuse to play to segregated audiences. He disagrees strongly with the thought that artists should not become involved in the race controversy. "Discrimination on religious or racial grounds," he says, "is a human problem from which no one can escape."

● The Israeli government is pondering whether or not to allow The Beatles to make appearances in Israel. It has recently been under fire for allowing some 'wild' shows to be brought to the country. The government committee, therefore, fears that The Beatles may arouse even more of a teenager hysteria than that caused by Helen Shapiro or Cliff Richard.

● Israeli Kibbutz Mazuba, alongside the northern border facing Lebanon, will be the site of the Daniel Mann production of Judith, starring Sophia Loren. It will be shot this summer.

TWO TOGETHER — Merle Louise and Jules Munshin enjoying an interlude in the French romantic comedy, In One Bed — Out The Other, now playing at Toronto's Royal Alexandra Theatre for two weeks.

modern israeli art

Elath In The Spring By Topolsky

PROGRESSIVE RABBIS IN PROTEST

TEL AVIV. — The Association of Rabbis for Progressive Judaism, representing the Reform and Conservative congregations in Israel, last week voiced their demand to be licensed to officiate at weddings and grant divorces.

"Marriages performed by our rabbis abroad are recognized by the Israel Rabbinate. I was, however, unable to officiate at the wedding of my friend's daughter," Rabbi Moshe Zager, of the Emet Veiemuna congregation in Ramat Gan, told reporters here.

TORONTO THEATRE HI-LIGHTS

● This coming Monday, March 23rd, to Saturday, April 11th, will see A Man For All Seasons, starring William Roderick, Bruce Gordon and Albert Dekker, at O'Keefe Center.

This story by playwright Robert Bolt is about a great man who stood his ground against a king and died for his beliefs, although it would have been simple enough for him to have conceded. It is the story of Sir Thomas More who, as Lord Chancellor, opposed King Henry VII in his desire to divorce his first wife, Catherine of Spain, so that he could marry Anne Boleyn. To accomplish this, the King made his subjects swear on oath establishing him as Supreme Head of the Church in England with spiritual as well as secular authority. Sir Thomas would not swear such an oath.

● In One Bed.... And Out The Other, the rollicking comedy hit starring Jules Munshin and Greta Thyssen, 1958 Miss Denmark, is playing this week at the Royal Alexandra, with two performances on Friday and Saturday evenings, 7:00 p.m. and 10:00 p.m.

In One Bed... is a romantic comedy in which a novelist talks a friend who is a Count into posing as a butler in the home of a wealthy fire log merchant who has been finding life, and his wife, pretty much prosaic. The butler's job is to secure the layout of the merchant's lovely Parisian home in order to convincingly plead the rebirth of an old romance, if the merchant and his wife will let him use their living room to entertain his girl friend.

● College Street's Melody Theater presents for another week, till Sunday, March 22nd, the Polish film, Answer to Violence. The picture centers around an incident in World War II, where execution squads were active and the underground was determined to avenge the death of citizens by murdering the head tyrant. Director Jerzy Passendorfer makes the most of a tense situation. Though the film is in Polish, it carries English subtitles.

● This is definitely the last week to see The Fantasticks at Central Library's Red Barn Theater, playing till Sunday, March 22nd.

● Crest Theater Foundation presently is presenting Lillian Hellman's The Little Foxes. Tobi Weinberg is overpowering as head of a family bent on destroying the last vestiges of genteel southern life. Micahel Show, Michael Tait, William Brydon and Barbara Bryne help in depicting the decaying South.

● From the U.S.S.R. come The Blind Musician, a feature film, and the documentary, Stellar Brothers (Space Twins), at the Casino Theater, 89 Queen Street, West. It starts tonight, March 20th, and continues till Sunday, March 29th, daily from 6:30 p.m.; Saturdays and Sundays, from 2:00 p.m.

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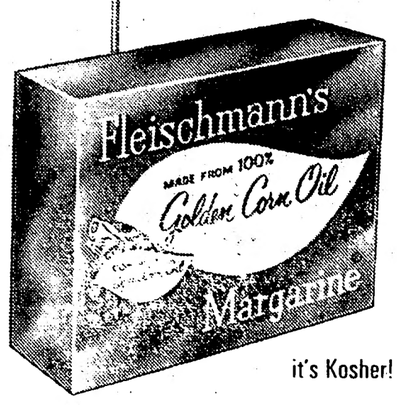

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HE - 103; SHE - 96

Shlomo S., at 103, is still a master of Torah. A recent immigrant to Israel from Eastern Europe, Shlomo now makes his home at the Neve Avot village for the aged, one of the institutions maintained by the Joint Distribution Committee - Malben program, with United Jewish Appeal funds, on behalf of aged, ill and handicapped immigrants to Israel. A Talmudic scholar in the old country, Shlomo continues giving Talmud lessons.

Mrs. Naomi W. aged 96, recently arrived in Israel from Eastern Europe, is cared for in the nursing ward at the Givat Hashlosha home for aged, ill and handicapped immigrants, maintained by the Joint Distribution Committee-Malben program with United Jewish Appeal funds. About one-quarter of the aged immigrants who arrive in Israel are in need of special nursing care. At Givat Hashlosha close to 100 of the 438 residents are in the nursing or infirmary wards.

HOW THEY CARE FOR OLD FOLK?

The demand for Malben services is rising sharply in Israel and Theodore D. Richmond, campaign chairman of the 1964 United Jewish Appeal, called on the Toronto Jewish community this week to recognize with generous giving the vital role played by Malben's vast network of health and welfare institutions and programs in Israel.

The Malben, operated by the Joint Distribution Committee, a major beneficiary of the UJA, includes programs for the care of the aged, medical services, rehabilitation and care of handicapped children.

Mr. Richmond pointed out that immigration to Israel this year is expected to be at a near-record figure "and the burdens of Malben will be greater than ever before. Its great humanitarian programs must have our fullest support.

"When you examine fully the work of Malben in Israel," Mr. Richmond said, "you are impressed at the enormity and scope of its work. And when you look at the large numbers of people who look to Malben for health and other services, you are again impressed by the vast amount of money that is needed to do this great humanitarian job.

It is essential that this work be supported fully by the world-wide Jewish community," he said. "It is essential to the newcomers as well as to the future of the state. Israel refuses entrance to no Jew, no matter what his physical ailment.

"No one else will take immigrants who are not in first class physical condition. Israel must and will. And she is dedicated to the task of restoring to health and caring for all Jews who need medical care. It is not, I can assure you, a job she can do alone. That is where the UJA comes in."

The aged population in Israel also is increasing. At present some 23,000 old people benefit from Malben annually. Of the 5,000 who are being cared for in Malben homes for the aged, about 20% are infirm or require nursing care.

In addition, Mr. Richmond pointed out, Malben has established an extra-mural program which makes it possible for thousands of aged to live outside of institutions. Malben also is aiding in providing additional housing, day care services and house-keeping services for the elderly.

Mr. Richmond said that JDC-Malben institutions are providing hospital care for some 2,500 annually and that another 4,000 are cared for in out-patient clinics or through home-care services.

Malben also helps support a special fund for the rehabilitation of tubercular patients and supports a network of chest clinics treating more than 7,000 persons per month.

In addition, Malben is helping to provide some of the country's desperately needed psychiatric facilities.

Mr Richmond pointed out that the Malben policy of cooperation with governmental and organizational groups has helped to create needed services for mentally retarded children, cerebral palsy sufferers, polio victims, blind children, deaf mutes and other handicapped youngsters.

Malben rehabilitation programs include sheltered workshops, a constructive loan program which helps handicapped immigrants open small shops, special vocational programs, job placement and grants for the purchase of special health appliances.

Dateline: NEW YORK

By Trude Weiss-Rosmarin

In 'The Other America'

The Federal anti-poverty programmes are getting under way as sociologists and economists continue to debate at which level "the other America" starts. While the Government defines as "poor" the thirty million who live in families with incomes of less than $3,000 a year, Michael Harrington, author of "The Other America", presents statistics proving that fifty million who live in America are so under-privileged that they cannot benefit from the opportunities in the country with the highest standard of living.

Although the non-white minorities (Negroes and Puerto Ricans) suffer the most intense and concentrated impoverishment of any group, Harrington demonstrates that the majority of the poor are Whites. They are the unskilled and semi-skilled workers, the populations of the "depressed areas", dislocated economically as a result of technological advance and industrial relocation, as well as the millions of "poor Whites" in rural areas.

There are virtually no Jews among "the other America," just as Jews are not noticeably represented among the "Forty Families" who control the wealth and economy of the U.S.A. American Jews are solid "middle class' with a thin sprinkling of wealth. A recent study of Jewish groups in Philadelphia, by Professor Jack Porter, states that "clerical, skilled and unskilled workers" form three to five per cent of all Philadelphia Jewish religious groups.

Professor Porter's survey (published in "Jewish Social Studies", July 1963) attempted to determine the "differentiating features of Orthodox, Conservative and Reform Jews." Economically, there are no spectacular differences. Most of the women who replied to the questionnaire were housewives and the majority of the men "were in business (owners or directors), in the professions or in managerial positions, with only a scattering of individuals in clerical, skilled and unskilled occupations".

The grandfathers and fathers of America's close on six million substantial middle-class Jews were infinitely poorer than "the other America". Nevertheless they were not really "poor" because they had had what Michael Harrington terms "aspiration". Without identifying them, he writes of the Jewish immigrant generations when he points out that economic deprivation has no permanent sting for those who have "internal vitality". A group, he writes, "may live in dilapidated housing, it may eat an inadequate diet, and it may suffer poverty, but it is not impoverished" if it maintains its "aspiration".

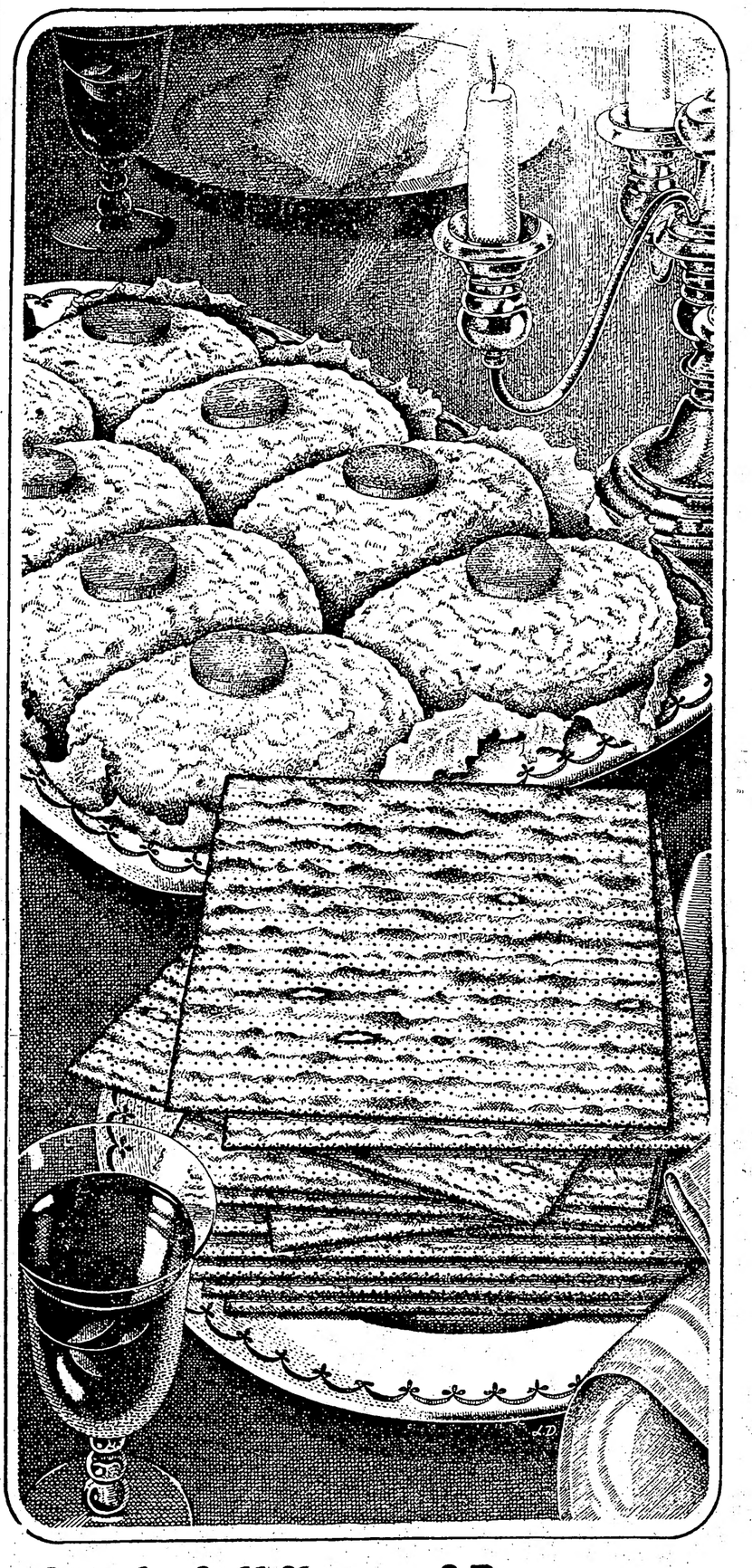
There is still an amazing thrust of aspiration among young American Jews. Notwithstanding their acculturation to prevailing low standards of morality, as a group they stand out in spectacular superiority over their peers in the non-Jewish population. Thus, of this year's winners of forty Westinghouse Awards, chosen in a nation-wide contest of high school students, 21 are Jews, while the list of New York State Regent Scholarship winners is headed by two Jewish sixteen-year-olds, a girl and a boy. Similar educational successes are being scored by Jewish students throughout the country.

American Jewry is becoming "better educated", since college is now regarded as "indispensable" even for girls. Poverty is the result of educational deprivation. Educationally (though not Jewish educationally), U.S.-A. Jews are "over-privileged" and thus their economic future seems well secured.

U.S.A. Jewish community relations agencies have spent many millions on subsidising (discreetly) interfaith goodwill and on financing "research projects" by Christian institutions which are expected to project a favourable Jewish image. In connection with Rolf Hochhuth's "The Deputy", which is now playing to capacity audiences and seems to be firmly established on Broadway, the Anti-Defamation League, the American Jewish Committee and various self-appointed spokesmen for the Jewish community and goodwill made heroic efforts to "spare" the Jewish community "embarrassment".

The would-be Jewish subverters of "The Deputy" were taken by surprise and shamed into silence by Edward M. Keating's eloquent advocacy of a "hearing" for Herr Hochhuth. A devout Catholic and a successful San Francisco businessman, Mr. Keating, now devotes most of his time to "Ramparts", a Catholic laymen's

(Continued on page 13)



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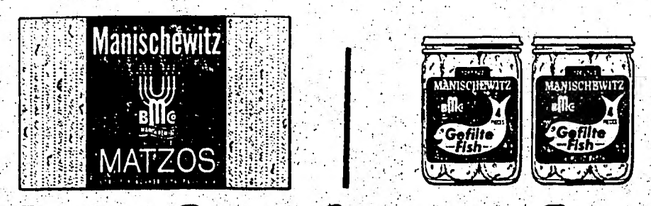

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HUMAN RELATIONS

Odd Playmate

DR. ROSE N. FRANZBLAU

QUESTION: My 3-year-old daughter visits her grandparents every Saturday and Sunday. While she is there, a neighbor's boy 13 year of age comes up and spends several hours playing with her. They play children's games such as house, ring-a-round-the-rosey, etc.

From various sources I have learned that he is an odd boy, extremely quiet, and has no male friends at all. Because of this lack of friends, he visits several neighbors often, just to pass the time. He is extremely effeminate.

When my husband and I found out that this boy dressed up in my mother-in-law's clothes, shoes, jewelry and makeup, when he visited her, we insisted she put a stop to it. She did. I ame told that his mother is aware of the situation, but to the best of my knowledge has done nothing about it.

I do not like the idea of this boy playing with my child. My husband does not feel as strongly as I do about this situation.

....*ANSWER:* In the case of the transvestite, putting on women's clothes in his way of getting close to a woman. The woman they want to get close to is usually the mother.

When the mother plays into the child's wishes and teases and flirts with him, it becomes much harder for the youngster to relinquish this wish, which is universal in the early years. This seductive behavior keeps the hopes alive although never gratified. The child then acts out his wish in symbolic ways, like putting on her clothes, as a means of getting as close to her as he desires.

On the deepest level, the mother of the transvestite is disappointed in the sex of her child. Permitting and encouraging him to dress up as the little girl she always wanted to have plays into and gratifies her deep unconscious wishes.

Usually the child plays at this game alone, or, within the confines of the family, only in the presence of the mother. This behavior only becomes worrisome to the mother when it is acted out on the outside. When transvestites marry, as they often do, their wives like their mothers, usually continue to play into their fantasies. They now want to dress up in the wife's garments. To such couples, this behavior may represent a kind of sexual foreplay.

One wonders why your little child spends so large a part of every Saturday and Sunday away from her own parents. While it is good for a little one to be close to her grandparents, it is not so helpful if it appears to the child that she is sent to her grandparents so that her parents can be free of her.

* * *

The grandparents, too, must in time come to resent these visits and see them as impositions. They may find it hard to keep up with the activity of a little one and to keep her amused.

Knowing all that you do, it is hard to understand why you permit these "rites" to continue. You must change your weekend plans so that you can be with your child either at home or when she is with her grandparents.

Eloping Coed

QUESTION: Last year, my niece, 19, an attractive and popular college student, eloped with a man of 33, twice married and divorced, with three children. He doesn't support his children and rarely sees them.

He was the athletic director at a summer resort where they spent their summer vacations. When he became interested in dating her, her parents treated it as a joke. However, they discussed their objections to him and she agreed not to date him.

A few months later my sister discovered she had been meeting this man continuously and, when confronted, said she wanted to marry him. After much discussion, my niece finally agreed to end the relationship. Six months later, she left a note telling of her elopement.

My sister and brother-in-law haven't been able to accept this marriage. My niece and her parents always enjoyed a close relationship and her father idolized her.

He is intent on becoming a great comedian. It is necessary for my niece to work. He is unattractive physically, with the most inflated ego.

Why should a girl who had so much love choose a man and life so alien to her?

ANSWER: Sometimes, what is called "family closeness" is nothing but a smothering attitude on the part of parents, which does not let the youngster go. In such situations, the father holds on to the daughter by making her his special darling. The mother comes to see in her daughter a competitor for her husband's affection.

Naturally, in this kind of rivalry, the mother always wins out. This is satisfying to the mother, but creates frustrations as well as feelings of inferiority in the daughter. Despite the fact that she is so idolized by the father, he is a man she cannot have. That is why so many of these "daddy's darlings" wind up with a man who is unsuitable for them.

The father idolized his daughter and put her on a pedestal. The mother waited for the idol to show that she had clay feet. Because they did not find out about her behavior and rescue her in time, she retaliated by doing what she knew would hurt them.

All of this is on an unconscious level. Unable to give up the childhood fantasy of her father, as not only the first man but the one and only man in her life, she picked a substitute father-figure as a husband.

Sometimes such marriages last, particularly when the deep unconscious needs which propelled them into the marriage persist through the years. Sometimes, the mere fact that the union doesn't have the approval and acceptance of the outside world keeps the couple together. The approval they need, they get from each other.

You must also consider the possibility that these two people, despite all appearances, may be right for each other. Your acceptance, in this eventuality, will certainly pave the way to a happier future for all who are so deeply concerned.

ISRAELI BISHOP AT ECUMENICAL COUNCIL

Rome, (JCNS) — Monsignor Hanna Kaldani, the Latin Bishop of Israel, arrived in Rome to participate in the preparatory committee dealing with the opening of the next Ecumenical Council session in September. He will also take part in the work of the Council itself.

As is known, the Council will discuss among other subjects, the draft resolution on relations between the Church and the Jews. Before leaving, Monsignor Kaldani was received by President Shazar.

Bishop Kaldani is the first Israeli citizen to be a Latin Bishop, and to participate, as such, in the Ecumenical Council. He will have a say in the preparation and discussion of the document on the Jews. His position may be rather difficult: he is an Arab by birth and bound to be sensitive to the Arab States' opposition to what they consider to be a pro-Jewish document.

As an Israeli citizen, however, and a bishop working with the Israeli authorities, it may be assumed that he will also give due consideration to the Jewish point of view.

BISHOP'S DENIAL

Bishop Kaldani forcefully denied in an interview with the JCNS correspondent, that he had gone to Rome on an exploratory mission concerned with possible negotiations for "de jure" recognition of Israel by the Vatican, or mediation by the Pope between Israel and the Arab States. This had been hinted at by the Rome daily "El Messagero" in a report from its Tel Aviv correspondent.

MOSCOW'S YIDDISH MAGAZINE

A brighter cover, more pages and more varied contents are the main differences between last year's issues of "Sovietish "Haymland" and issue Number One of 1964 which has now appeared in Moscow.

The cover has been redesigned and printed in four colours, instead of the earlier three. Much more use has been made of red and white to brighten it up and make it more attractive in appearance. Instead of the average of 130 pages in each issue last year, the Moscow Yiddish journal's first number of 1964 has 160 pages.

As far as the contents are concerned, there are fewer poems but longer opening stories, some of them running to 60 pages. There is also the innovation of a page of short news items "from abroad," including three items about events in Israel.

letters to the editor

SENSELESS PROPAGANDA

Dear Editor:

The letter printed in the February 28th issue of The Canadian Jewish News, written by the anonymous Arab student, has induced me to write.

I am very pleased that someone has seen through the malicious and completely unfounded lies that the Arab leaders have been feeding their people, claiming they gave authentic information about the existing situation between Israel and the Arab countries. These lies make it hard for peace to replace the senseless animosity that exists in the Middle East. Unfortunately the precarious political position of the Arab leaders forces them to keep this hatred alive and the masses enflamed, since the thought of war distracts the people from their economical and health problems to which the leaders of the Arab world seem to have no solution.

If there were more Arabs willing to open their own eyes and see Israel, it would be an important step towards everlasting peace in the Middle East. In fact, if peace could be achieved, both the Israelis and the Arabs would benefit from it. For example, Israel would act as the manufacturer for the Middle East while the Arab nations would be the producers of raw material for this manufacturing. Much of the money now spent on buying and producing weapons could be diverted into building hospitals, low cost housing and many other items which the Arabs need so desperately.

I should like to express the hope that the Arab leaders will see the advantages, economic and political, of peace, and will work towards its achievement as soon as possible.

Toronto

MICHAEL BRENDER

MOSCOW PRAISE FOR SINGER

MOSCOW — The latest series of Jewish folk songs given by Miss Nechama Lifshitz was praised in "Izvestia," the Soviet Government newspaper.

The newspaper's critic said that the songs, "created in our time, were deeply national and moved everybody."

According to observers in Moscow, this is probably the first time since the ban introduced in 1948 that "Izvestia" has published an article devoted to Jewish cultural activities in Russia.

Miss Lifshitz, who lives in Vilna, Lithuania, is the most popular singer of Yiddish folk songs in the Soviet Union.

HEADS OTTAWA UJA — Hyman Bessin, president of the Ottawa Vaad Ha'Ir, announced this week that Jules Loeb (above), young dynamic business executive, has assumed the general chairmanship of Ottawa's United Jewish Appeal this week.

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"ma nish-tanaw?"

Is there a Jew who does not know the significance of this time-honored question, and the ancient tradition of its answer? What greater *nachas* does the observant Jew enjoy than the deep-rooted pleasure of having the youngest son ask on *Seder* night:

"Why, father... why is this night distinguished from all other nights?"

What a deep feeling of pride we have in the memory of the day when we, as children, were first privileged to ask this question of *our* father!

Thousands of years of tradition lie behind the answer he gave us... because our history as a free people began with Passover. Only *after* the Exodus came the Tablets with the Ten Commandments; then came our Torah and the Laws that have guided us during the centuries; and *then* came our Sages who transmitted this sacred heritage to us.

Before the first Passover we were a family... a family of the Twelve Tribes; it was after the Exodus that we became a *nation*... a People Of The Torah... unswerving and undaunted in our rendezvous with destiny, dedicated to the service of G-D and humanity. Little wonder that Passover is fraught with such inspiring significance.

Why does the youngest son ask The Four Questions? It is not mere chance that our Sages decreed that the youngest member of the family be given the honor of asking The Four Questions; in their infinite wisdom the Sages realized that the preservation of PESACH depended upon its transmission from father to son. Thus each father repeats the same answer year after year, century after century, so that we may keep the meaning of *Pesach* alive in our hearts, and not merely as words in a book.

Just so we Streits accepted from our father the sacred trust of baking matzos. For half a century in this blessed land we have been privileged to bake Passover matzos for our fellow Jews. We are grateful to possess this coveted trust... to observe the rigid precepts of Kashruth which go with it. We are proud to bake *Shmurah Matzo* that the most pious, most learned, most reverent Jew... and *"Kol Yisroel,"* all our brethren... may confidently use for the *Afikomen*. With every Jewish father who breaks the *Afikomen* and bestows it piece by piece upon his shining-faced brood, we share a historic gladness; from every Jew who graces his Passover table with our matzos we derive a *kovod* more precious to us than the gold of Ophir.

May we in all humility say this: The House of Streit has been blessed with good fortune; through the years our ovens have been busy; trucks, trains and boats have carried our products to every corner of the world wherever there are Jews; many, many are the "daily" Kosher products that bear our name.

But they are all secondary to the true purpose of our continued existence... the observant and traditional baking of Passover matzos... that continuity of obligation handed down to us, father to son, father to son, father to son! And *this* is what we learned from *our* father, Aron Streit, of blessed memory... the mandate of Kashruth, the unbowing fidelity to correctness, the traditional family formula responsible for the unmatched taste and quality of Streit matzos.

This precious heritage from our father we are proud to pass on to our children, even unto the youngest grandson who, on this coming Passover, will historically inquire:

"ma nish-tanaw...?"

How happily, proudly, thankfully will we answer him!

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RECIPE OF THE WEEK

PLUM KNOEDEL FOR PASSOVER (Hungarian)

4 large boiled potatoes
½ teaspoon salt
2 eggs slightly beaten
1 tablespoon melted chicken fat
½ cup matzah meal
9 tablespoons prune filling

Peel and rice the potatoes while still hot. Add salt, eggs, chicken fat, and ma'zah meal. Stir until smooth. Form into 9 flat patties, and place a spoonful of the filling on each. Roll up into a dumpling, with the filling completely covered, and cook, half-covered, in a very large saucepan full of boiling salted water, for 15 minutes. Be sure the saucepan is large enough to allow the knoedel to cook without crowding. Drain the knoedel thoroughly when cooked. Serve with melted fat, sugar, and ground cinnamon to taste. This amount serves 4 to 5.

WINS PUBLIC SPEAKING CONTEST

William Grajower - Parker, grade 10 student at Vaughan Road Collegiate, received first prize in the school's public speaking contest, held for Western Zone Collegiates of Toronto on February 27th in the New Toronto Collegiate.

A student also of Beth Sholom Hebrew School, William spoke yesterday at the Toronto Board of Education, College and McCaul Sts.

WOMEN'S DIVISION FETE. The Women's Division, 1964 United Jewish Appeal of Toronto, held a General Canvass fashion show and luncheon recently at the Inn on the Park. The show, was viewed by more than 200 women. In photo above, left to right, are Mrs. Percy Dolgoff, chairman of Women's Division Treasury Gifts, Mrs. Henry Mulstein and Mrs. Morris Vigoda, co-chairmen of General Canvass. In photo below are Mrs. Alex J. Turk, left, modeling one of the fur fashions, Mrs. John R. Dever, center, chairman of the Women's Division, and Mrs. Samuel Norris, convener of the fashion show.

MAINLY ABOUT WOMEN

By ESTHER ZELDIN

● Pioneer Women's Organization of Toronto sponsored a symposium on education in emerging nations, in honor of International Women's Day. Miss Ruth Wolfish, chairman of the education department was moderator. Participants included: Dr. Wachjuni Baratawidjaja of Indonesia; Mrs. Rahel Hoter Ishay of Israel; and Dr. Villas Dharmaraj of India.

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● Mrs. Hanna Michael, chairman of the Foreign Department, National Religious Women's Organization of Israel, was guest speaker at a meeting of the Mizrachi-Hapoel Hamizrachi in the Shaarei Tefillah Synagogue. Mrs. Michael illustrated her lecture by a film depicting the services extended by the organization to immigrants in Israel. She was introduced by Mrs. Claire Kaminker and thanked by Mrs. Yetta Shuster. The meeting was conducted by council president, Mrs. Ruth Chesley. Mrs. Kate Devor delivered a financial report. Plans for the entire organization's theatre night was outlined by Mrs. Pearl Dover.

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● Dr. W. Lucas of the Toronto Pyschiatric Hospital discussed sexual deviation at a meeting of the Lady Reading Club in the home of Mrs. Reuben A. Rodney.

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● More than 120 children and their parents attended a movie-afternoon sponsored by the Beth Hayaled of the Associated Hebrew Schools. Door prizes were won by Robert Rash, Freddie Title and Jeffrey Stanton. Phylis Rash is president of the group. Chairman of the committee of arrangements, Sheila Shore, was assisted by Roz Halman, Anne Moran and Phylis Rash.

● More than 350 guests attended a Purim tea held by Ner Israel Yeshiva, Ladies Auxiliary, in the home of Mrs. S. Hotsteder. At the tea table were: Mrs. A. Bleeman, Mrs. J. Bitz; Mrs. H. Botnick; Mrs. R. Bornick; Mrs. D. Dreben; Mrs. S. Gold; Mrs. I. Kilner; Mrs. K. Korzen; Mrs. Lipson; Mrs. J. Makover; Mrs. Militz; Mrs. N. Rabinovitch; Mrs. D. Reichman; Mrs. B. Rubinoff; Mrs. D. Schmertz; Mrs. R. Silver; Mrs. U. Turtel; Mrs. J. Weinstock. Guests were received by the acting president, Mrs. S. Goldstein; Mrs. L. Korzen, Mrs. A. Bleeman, tea conveners; and the hostess, Mrs. Hotsteder. Winners of the door prizes included Mrs. H. Simon, Mrs. I. Green; Mrs. L. Sugar; Mrs. F. Werner; Mrs. F. Milstein; Mrs. Grossman; Mrs. Freiberg.

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● Members of Minnie Etkin Chapter, Mizrachi-Hapoel Hamizrachi, met in the home of Mrs. S. Warnick. The meeting was conducted by Mrs. K. Devor. Tickets were distributed by Mrs. M. Schwartz and Mrs. M. Kurtz for the organization's theatre night scheduled in the near future. Mrs. S. Heltz won the evening's raffle. The hostess was assisted by Mrs. B. Pachter. Mrs. M. Schwartz and Mrs. S. Heltz. Mrs. J. Ross is president.

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● Ezron Chapter, Mizrachi-Hapoel Hamizrachi, held a luncheon-meeting in the home of Mrs. P. Soberman. Mrs. L. Rosenfeld presided. Discussion centered on the visit of Hana Michael's of Israel and a theater night to be held soon. The raffle donated by the hostess was won by Mrs. C. Cohen.

● Chavera Club, Pioneer Women, will hold a third seder, arranged by Rose Silver, on April 5th, in the Judean Brotherhood Temple. Rabbi David Monson will be guest speaker. Proceeds will go towards the Adopt-A-Child project in Israel.

• • •

● Deganya Chapter of Toronto Hadassah is sponsoring this coming Monday through Wednesday, March 23-25, at the Four Seasons Motor Hotel, an antique show and sale, featuring silver, china, paintings, furniture, jewelry. Co-chairmen are Mesdames Morris Kaufman, Jack Kamin, Harold Hands. Mrs. Ann Grimson is correspondence secretary; Mrs. Louis Hurwitz, chairman of arrangements; Mrs. Morris Walker, president, chairman of hostesses, along with Mrs. Harold Dennis and Mrs. Ben Ulster; Mesdames Irving Berger and Alfred Freeman, publicity; Mesdames Jack Freeman and Albert Pearl, ticket convenors. Proceeds are allocated to further Canadian Hadassah-Wizo projects in Israel.

• • •

● Rokeah Chapter Ladies Auxiliary of Rho Pi Phi Pharmaceutical Fraternity met Monday, March 16th, at the Fraternity House. It was the last meeting there, since the house has been sold. Also, the meeting was in the form of "the old and the new", since Rokeah Men's Chapter, after 31 years, is merging with the Rho Pi Phi Fraternity. New president is Mrs. Marvin C. Gord; Mrs. J. Litchen, Supreme Chancellor. Outgoing presidents are: Mrs. L. Sher; Mrs. L. Levitt. Mrs. Judith Fine was mistress of ceremonies.

keep smiling

KNOW-HOW

An attractive young woman had an amazing record in the house-to-house sale of vacuum cleaners. Questioned as to her success, she confessed to an effective stratagem:

"I always make it a point to address my sales talk to the husband—in tones so low that the wife won't want to miss a single word!"

* * *

DEDUCTION

For some reason, medical men claim that we're taller in the morning than in the evening. But we're shorter around the end of the month.

* * *

COMPARISON

A lady with a pain in her side went to see a physician. He told her she had appendicitis and must have an operation. She disliked this diagnosis, so she went to another doctor. He told her she had gall bladder trouble and must have an operation, too. "Where do you go from here?" inquired a friend.

"Back to the first," she declared. "I'd rather have appendicitis."

* * *

RATIONAL

"When I'm sick," said the young man, expounding his views on the subject of illness, "I go to see the doctor. For after all, doctors have to live. He writes me out a prescription, which I take to the pharmacist. I pay the druggist willingly, for after all, a pharmacist, too, must live. The I go home and pour the medicine down the drain. For after all, I have to live."

VERSATILE THESPIANS — The above depicts a scene from the all-student musical, Jews Around the World, as presented by Toronto's Beth Jacob High School for Girls in the auditorium, 1 Viewmount Avenue, recently.

I REMEMBER...

BY RUTHIE

I remember . . .

At this time of year, when we were kids, no one could roam freely through the house. We already had our instructions.

It was right after Purim, so could Passover be far ahead? Things began to hum, and Mama was on her *Pesakhdicka* rampage.

Clothesclosets were overhauled, inventory was taken—what went to the cleaner's, what had to be bought.

And we were always underfoot. There was the ball we were searching for all winter, in one of Papa's shoes; a bag of jellybeans, in a coat pocket; one jack, in a pant's cuff; a yo-yo, hidden in a sock so that no one else could find it; the skipping rope, right in back of the linen so that only you knew where it was (and then you forgot because it was hidden so well). And there was Mama, shouting at us—as if she didn't have enough *khoometz* (anything not pertaining to Passover) to get rid of.

"We'd say, "But, Ma, you have a whole month."

To which she'd answer, "So I'll leave everything for the last minute."

"We'll help you."

"Hm-m-m. *Oz ikh'll mikh ferlazzen* . . . (If I should depend. . .). God will help!"

Well, it turned out that God did help. Though our intentions were good.

And the week before! When we went into the kitchen, a path was laid out that led directly to one corner of the table. The rest was already *Pesakhdick*. If a crumb fell off our corner — *gevald* (mercy)! Mama shooed us off, yelling we were making the house *trayfa* (unfit).

Papa, who usually sided with us, wasn't any help either. For once he wasn't henpecked. He was busy ordering the wine, making sure he got some *shmoora* matza.

* * *

You know what *shmoora* matza is? It's matza made by hand, circular in shape, which extremely pious Jews eat. They don't trust our mass-produced matzot.

We love it. It's the tastiest cardboard you ever ate.

Today we feel too sophisticated to buy it. But, secretly, we always hope Grandpa will send some. And he does. In fact, he shows a great deal of love and care in packing it, because never does the matza arrive even cracked, let alone in crumbs.

* * *

The day before *Pesakh* was murder. The packages of assorted nuts, macaroons, marmalade, chocolate matza stared us right in the face. When Mama wasn't looking, we tiptoed over, punched a hole in the top bag, grabbed whatever we could—and ran. When she wanted to know who was responsible, for once none of us would snitch.

* * *

Throughout the world, Jews will sit down to two *sedorim*, relating again how Moses led the people out of bondage. In fact, some will have a "third seder"—for good measure, anyway.

At any rate, whether one, two or three—it doesn't matter, so long as we can remember in happiness.

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THE SEDER

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HEBREW TEACHERS ORGANIZE. A leadership meeting for the Hebrew Teachers campaign on behalf of the 1964 United Jewish Appeal of Toronto was held last week at the office of the Bureau of Jewish Education. Shown here are, left to right: Alexander Brown, Sholom Goodman, Leo Adler and Isaac Eisner.

TORONTO U. J. A. REPORTER

● There is a Now It Can Be told aspect to last week's visit in Toronto by Israeli statesman Abba Eban . . . Although scheduled to arrive at 1 p.m. on a flight from Cleveland, Mr. Eban did not get to Toronto until 6.45 p.m. because his planned flight had been cancelled and there was no satisfactory alternative routing. With a motorcycle escort, he was rushed to the home of **Mr. and Mrs. Joseph Tanenbaum**, where he met those who were attending a buffet dinner there. . . He scarcely had time to catch his breath before he was whisked off again to Beth Tzedec Synagogue for the meeting, and then, when he returned to his hotel, a television interview was ready to be taped. . . In the morning he rose early to make a flight for Detroit. . .

A rather hectic visit all around for our distinguished guest.

• • •

● **The Automotive Group** will hold its third annual gala dinner dance Saturday night at the Northwood Golf and Country Club, and this year they will be celebrating what appears to be a record-breaking campaign. . . Congratulations go to the co-chairmen of the group for their fine work — to **Avrum Buck, Carl Fenwick, Sydney Greenwald and Joseph Lunenfeld** — and to the associate chairmen, Samuel Appleby, Leonard Harris, Harry Hennick, Albert Hersko, Stanley Hiltz, Nathan Hurwich, Harry Keystone, Arnold Korn, Sidney Marek, Louis Robinson, Samuel Shapiro, Joseph Silver, Seymour Sokoloff and Abe Woolf.

• • •

● **The Metropolitan Division** has been rolling along under the efficient and energetic leadership of **Morris Ackerman**. . . Thus far, eight groups have volunteered their services as canvassers, either for one-day telephone solicitation efforts or for door-to-door work. The organizations and their UJA chairmen are: **Samuel Lennenbaum** of Beach Hebrew Institute; **Louis Meyrovich** of Beth Am Synagogue; **Harold Barkin** and **Herbert Caplan** of Beth Sholom Synagogue; **Benjamin Litvak** of Beth Tzedec Men's Club; **Samuel** Mandle of Judea Lodge N 52 Knights of Pythias; **Ralph Etigson** of Shaarei Shomayim Synagogue; **Joseph Nefsky** of Sons of Jacob; and **Jack Devoretsky** and **Gerry Genesove** of Yaseguy YMHA.

• • •

● **The Shaarei Shomayim Brotherhood** was the latest group to try their telephone persuasion on prospective contributors. . . Among those who turned out for UJA were: Morris Ackerman, Morris Alexandroff, Charles Anthony, Ralph Etigson, Reverend Sandor Goldstein, Harold Handler, Bernard Hattin, Irving Green, Joseph Jakubovic, Benjamin Kaminker, Louis Kernerman, Benjamin Levitt, Joseph Lester, Frank Martin, Bernie Noyek, Albert Pearl, Morris Rubinstein, David Swadron, Joseph Seigel, Sol Schwartz, Benjamin Shore, Samuel Verman and John White. . This column will carry the names of other canvassers in future issue of The Canadian Jewish News.

• • •

● **Vita Linder**, whose dulcet tones you may have heard reciting poetry over Radio Station CBL, is conducting a one-woman canvass of cards in the **Entertainers Group** . . . Miss Linder is now halfway through her list, and is showing she can get increases as well as she can do dramatic readings.

• • •

● **OTHER TIDBITS: Isadore Desser** has accepted the chairmanship of the **Musicians Group**. . . **Saul Sigler** and **Kurt Rothschild**, two veterans of UJA drives, have taken the leadership of the **Treasury Gifts** campaign. . They held a meeting on Monday night to plan solicitation of fraternal organizations, brotherhoods, societies, lodges and other men's groups. . . The **Toronto Jewish Association of Hungarian Descent** will conduct a UJA campaign among its members under the leadership of **Armin Weiss**, who now is forming a committee.

teenage topics

Be Like Mama --- Why Not?

By JUNE ROSE

In Toronto, recently a group of 200 teenagers have been discussing the need for sex instruction in schools. From London, S.W.3, Rosemary Graham wrote saying that "the possibility of taking part in sexual activity before marriage has been made much easier today because (among other reasons) many young people have flats and cars of their own."

"Sex may be indulged in," Rosemary went on, "merely because one feels it exciting and grown up to do so." Rosemary courageously condemned those young men and women who behaved in this casual way and added: "I believe that young people must be taught, by their parents if possible, how valuable and wonderful human relationships can be, but that sincerity at all times and a sense of responsibility are vital."

What Rosemary says is plain good sense, but the problem is not quite as new as she thinks. Sometimes I get the impression that the generation of mods and rockers believes the craze for instant satisfaction in sex to be as modern and "with it" as, say, the Beatles. It isn't.

There have always been the "snatch-and-grab" brigade, selfish and ruthless. The problem of party petting dates back at least as far as your parents' generation. There have always been the girls who allow indiscriminate necking and petting, simply because they are afraid of being unpopular or "old-fashioned." And there have always been boys who exploit girls' fears and egg them on by calling them "prudish" or "repressed."

Sex is, as it always has been, and I hope always will be, a very personal expression of love and tenderness between two people. And there is nothing "old-fashioned" about a good marriage.

The opportunities or licence may appear greater today; certainly the accent on sex is more marked in 1964, and the problems may confront you at an earlier age. But essentially they are the same and there are no new, slick or ready-made solutions.

In my opinion it is valuable for boys and girls to be given a full and unembarrassed explanation of sexual matters long before they reach their teens. But that, in itself, will not solve the boy/girl problem.

Again I must revert to Rosemary. The important thing is, I'm sure, to sense—preferably in your own home— the love and building together that go to make up a happy marriage.

The teen years are the time in your life to discover what interests you have, the kind of person you would like to share your life with and, perhaps most important, the kind of person you are.

You can't find out these things by following the crowd blindly or doing what everyone else does. You won't find the answer, either, by "going steady" with the first presentable boy or girl who comes along. By pursuing your genuine outside interests, whatever they may be, you may find out the crowd that suits you and if you are lucky you may find a face in the crowd. . .

I never did believe that schooldays were the best time of your life. But I am convinced that the teens will give you the chance of your life.

When I hear from Jewish teenagers indignant tales of "carryings on" at teen parties I am tempted to reply: There have always been "carryings on" and there always will be. The teens are the time when you begin to take responsibility for your own life. Can you?

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TREBLINKA MEMORIAL

LONDON (JCNS) — "Folks-Sztyme," the Warsaw Yiddish paper, reports that the monument to the 800,000 Jews killed at the Treblinka death camp will be unveiled there on May 10, three weeks after the 21st anniversary of the Warsaw Ghetto Uprising.

The unveiling will coincide with the inauguration of a mausoleum in memory of some 10,000 Christian Poles murdered by the Nazis and buried two miles from Treblinka.

The reason for timing these two commemorative events for the same day is believed to be the growing tendency to avoid separate anniversaries or the singling out of events of a purely Jewish character, and to link the Nazi massacre of the Jews and Jewish resistance operations as closely as possible with the wartime activities of other sections of the population.

Anti-Jewish elements in the regime are bringing increasing pressure to bear to minimise the importance of the Warsaw Ghetto Uprising, the first rebellion against the Germans in wartime Poland.

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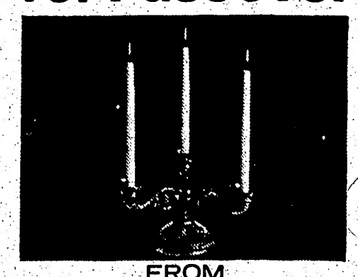

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NO MATZA CJN REPORT CONFIRMED

LONDON, (JCNS). — Despite publicity to the contrary, it is almost certain that no matzot will be baked communally in Moscow for Passover and hardly less certain that very little, if any, will be baked privately.

After the first delay because of the repairs being undertaken to the bakery, it now appears that the ovens are unfit for the preparation of matzot. As for private baking, with the acute shortage of meal only a fortunate few will be able to prepare their own matzot.

Jews in Eastern Germany are much better off. As in previous years, they will be importing high-quality matzot from Hungary. The Hungarians are not, however, allowed to export matzot to the Soviet Union.

ADVENTURE

By CHAIM I. BERMANT

MY IDEA OF PARADISE

The first time I was in Tiberias it was mid-summer and the town was like a furnace. The air danced with heat: the buildings seemed to quiver. About noon the sun became impossible and being neither a mad dog nor an Englishman, I jumped into the lake and remained there till nightfall.

Tiberias was hell while I was there, but is was heaven in retrospect, and memories of those torrid days helped to cheer me through more than one Scottish winter. While I waited by some busstop, knee-deep in snow, bent double against the wind, I would think of Tiberias of a few years away, the palm trees, the dusty streets, the hazy skies and the constant heat, and the snows about me almost melted with the warmth of my recollection. "I'll have to go back one day," I said to myself, "and recharge my batteries."

I returned last January and reality was better than retrospect. In winter Tiberias has the sort of perfect English summer days one never gets in England — blue skies, temperatures in seventies, the air clear, a breeze towards evening, and the nights soft and calm.

My wife and I took a room at the Galei Kineret, a large hotel by the lakeside, its terrace extending almost into the waters. Tiberias is a popular winter resort, and summer or winter the Galei Kineret is perhaps the most popular hotel in the country. It was packed throughout our stay.

An American visitor looked round at her fellow guests. "Most of the people here look like Israelis," she said to her husband, "I'm surprised they can afford to stay at a place like this." I am not sure what sort of luxury suite she was occupying, but having regard to the splendour of the cuisine and the excellence of the service, we found the tariff — about £4 per day, full-board with room and bath — extremely reasonable.

One rose to a breakfast with an array of dishes so vast that their mere appraisal took my wife half an hour. (I simply piled on a bit of everything, and more than a bit of some things, and washed it down with fresh orange juice — at least on the first morning: on subsequent mornings I was more discriminating.) The English breakfast, whose very scale is often spoken of with awe, is a nibble compared to the breakfast one may have at the Galei Kineret.

When we finished I would say to my wife: "Let's go in for a dip." "Not now, dear," she would answer, "we must digest our breakfast first." By then it was lunch-time!

After lunch I would say to my wife: "Let's go in for a dip." "Not now, dear," she would answer, "we must digest our lunch first." By then it was tea-time, and after tea the waters were too chilly for bathing. The days seemed to pass in a euphoric cycle of meals. We would have a most refreshing hock-like wine with lunch and dinner which cost about 6s. a bottle. (Hallgarten's are now importing them into Britain at 10s. a bottle.)

Good food is not difficult to come by in Israel, but not good service, and it is this which makes the Galei Kineret exceptional. Its staff is efficient without the sweaty hustle which sometimes passes for efficiency; courteous without being obsequious.

Behind it all is the presiding genius of Miss Lotte Eisenberg, a tall, formidable, grey-haired lady. The hotel is owned by the South Africa-Israel development company: Miss Eisenberg is the manageress. She moves among her guests like some Grande Dame, a smile here, a word there.

The privileged may call her by her first name, and they include such frequent visitors as David Ben-Gurion, who, when not kibbutzing at Sde Boker, likes to play the porpoise on Lake Kinneret.

My idea of paradise is to sit in the sun on the terrace of the Galei Kineret with the lake water lapping near my feet, a straw hat shading my eyes, drinking Campari and soda. At a pinch I could manage without the soda.

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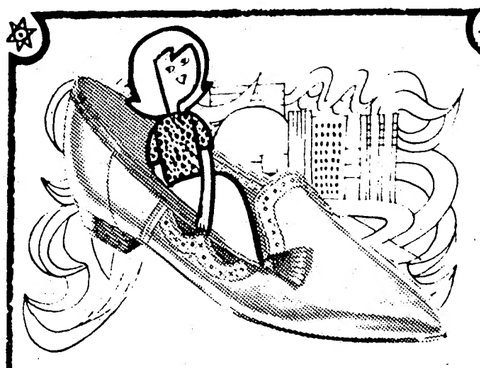

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B'NAI ISRAEL BETH DAVID

● About fifty members of the Anglican Community met with an equal number of members of B'nai Israel Beth David recently for an evening of Jewish-Christian Dialogue in action. Subject was: Do Church or Synagogue Make Us Better People? Meeting was under the sponsorship of Brotherhood, under the chairmanship of Harold Cohen. Committee members were: Mrs. Murray Vernon; Messrs. William Gryfe, Sam Lipsky and Leon Shane. Rabbi Albert Pappenheim and Rev. Roland de Corneille introduced the discussion. Leaders were: Mrs. Murray Vernon; Messrs William Gryfe, Sam Lipsky and Jack Pollock.

● Annual joint meeting of Sisterhood and Brotherhood took place Tuesday, March 10th, under the joint chairmanship of the presidents, Mrs. Joseph Feldt and Mr. Harold Cohen. Program was: Set The Scene for the Seder. Participants included: Rabbi Albert Pappenheim; Mrs. Bernard Rubin; Mr. Joseph Feldt. A playlet was presented by: Mrs. Louis Kirshenblatt; Mr. Louis Kirshenblatt; Mr. Alfred Pilch; Mrs. Arthur Rose; Mrs. Arnold Selwyn; Mr. Sam Shulman.

● The following members of Brotherhood attended the spring conference of the National Federation of Jewish Men's Clubs, Great Lakes Region: Messrs. Harold Cohen, Abe Vanek, Sam Shulman, Jack Oberman, William Gryfe, Sidney Forcht, Max Sandler, Sam Bloom.

● The PTA and BIBD United Synagogue Youth are jointly sponsoring two movie nights for children, Monday and Tuesday, March 30, 31st.

● Rabbi Pappenheim will be the guest speaker shortly at the Kiwanis Club of Oshawa. His topic will be: The Beliefs and Practices of Judaism.

ADATH ISRAEL

● Adult Study is introducing a new series of lectures: What Other People Believe. These include lectures by Dr. Fred Stulberg: March 19th — Religions of the East, Hinduism, Buddhism, Confucianism and others; April 9th — The Three Great Monotheistic Faiths: Judaism, Christianity and Islam." Final lecturer will be Rev Roland de Cornielle, who will speak on: The Three Branches of Christianity: Greek Orthodox, Roman Catholicism and Protestantism.

● Sixth Rosh Chodesh Seminar will take place on Sunday, March 22nd, 3:00 p.m., in the Joseph Donnenfield Chapel. Rabbi Eugene Weiner of Beth Jacob Congregation, Hamilton, will be guest speaker. He will discuss: Great Personalities in Jewish Thought: Abraham Joshua Heschel.

● The school will hold class model seders during school hours, week of Monday, March 23rd.

● USY Club Ruach will conduct a model Pesach seder Sunday evening, March 22nd. Club Torah conducts bi-weekly study sessions in Pirkay Avot on alternate Sunday evenings. Also, they will visit Beth Sholom Congregation on March 22nd to hear a discussion on Passover.

SHAAREI SHOMAYIM

● The religious school will have annual pre-seder services on Sunday, March 22nd, 10:00 a.m., in the social hall.

● On Monday, March 23rd, the Talmud Torah will hold pre-seder services at 4:00 p.m. in the social hall.

HOLY BLOSSOM

● This evening, March 20th, will present: Crisis in the Jewish-Christian Dialogue. Problems raised by The Deputy will be discussed by Rabbi W. Gunther Plaut. Services at 8:30 p.m.

● Water colors are on display to April 6th by three Israeli artists: Stefan Alexander; Shlomo Levy: Haim Rosenthal.

● Yesterday Mr. Heinz Warschauer gave his second lecture for Sisterhood on the subject: Beyond the Melting Pot.

● The following ladies helped with the Purim festivities for the Religious School: Mesdames H. C. Rothschild, G. I. King, A. Bayefsky, M. Cait, G. Cohen, B. Cohen, H. Dambrot, A. Geller, H. Hertzman, M. Karry, I. Liss, L. Wodlinger; Misses Marilyn King, Carol Liss, Susan Rodney, Alexis Rothschild.

SHOMRAI SHABOTH CONGREGATION

● Rabbi G. Felder will deliver the traditional Shabbat Hagodol Drosho tomorrow, 4:45 p.m.

● A bronze memorial tablet was donated by the Starkman-Heller families in memory of Jacob and Rose Starkman and Abraham H. Heller.

● A daily class is in session, discussing the laws of Pesach, 5:15 p.m.

PROUD CHOIR — The school choir garbed in new uniforms, performing as part of the Purim Operetta presented by Eitz Chaim Schools to mark Jewish Music Month.

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AMERICAN JEWISH CONGRESS RENEWS FIGHT AGAINST ALL RELIGIOUS INSTRUCTION

The American Jewish Congress warned on Sunday that current efforts to amend the Constitution by permitting prayer and Bible-reading in schools posed "the first serious challenge to the integrity of the Bill of Rights in American history."

The organization's national governing council, meeting at its national headquarters urged "vigorous opposition to any tampering with the Constitutional guarantee of religious freedom and separation of church and state."

The action was taken after Shad Polier, chairman of the council, charged that Representative Frank J. Becker, Republican of Lynbrook, L. I., had started a "one-man crusade" to upset the United States Supreme Court decisions of 1962 and 1963 outlawing devotional practices in the public schools.

Last month, House Republican leaders endorsed a constitutional change to authorize prayer and Bible reading in public schools. At the same time more members supported a move to force a vote on the issue. Representative Becker obtained 141 signatures to a petition that required 218 signatures to compel the House Judiciary Committee to report the constitutional amendment to the floor of the house.

Mr. Becker's proposed amendment provides that nothing in the Constitution could be construed to bar the offering of, reading from or listening to prayers of Scripture in public schools, provided this was done on a voluntary basis.

Opposition Urged

The American Jewish Congress, in appealing to "all citizens who cherish religious liberty" to oppose the Becker amendment, listed the following arguments:

"It threatens the principle of church-state separation." The group said that although the proposal specified that the religious ceremonies would be on a voluntary basis, "it is unreal to speak of voluntary action on the part of young children in a classroom situation."

"It threatens the integrity of the public school system." The A.J.C. said that religious practices in the schools "inevitably divide children into groups pitting Protestants against Catholics, Christians against Jews and believers against nonbelievers."

"It is harmful to religion." School prayer "makes religion a matter of rote recitation," the Jewish congress said.

"It threatens the integrity of the Bill of Rights." The organization noted that the first 10 Amendments to the Constitution were in the same form as when adopted in 1791. "The proposed amendment would set a precedent for further assaults on our freedom whenever the Supreme Court hands down a decision protecting civil liberties," the American Jewish Congress added.

Toronto Rabbi Arrives In New Zealand; To Head Congregation

Wellington, (JCNS) — Rabbi Jacob J. Eisen, of Toronto, has arrived here to become leader of the 300 Liberal Jews in New Zealand. The two congregations, in Auckland and Wellington, which for years have been led by laymen, will share Rabbi Eisen's services.

Born in the United States, Rabbi Eisen is a naturalised Canadian. He has been 30 years in religious service, including a post as principal Jewish chaplain to the Canadian Air Force.

A DOCUMENT

MINISTER OF JUSTICE AND ATTORNEY GENERAL OF CANADA

Ottawa, March 9, 1964.

Mr. Kalman Berger, Chairman, Organization of Jews from Poland, Toronto.

Dear Mr. Berger:

I wish to acknowledge your letter of February 27, 1964, about the despicable material being sent out under the heading "National White Americans Party"

I was asked in the House of Commons on February 24, 1964 whether I had given consideration to this material and I am enclosing a copy of my reply as it appears on page 132 of Hansard for that day.

I have arranged to meet with representatives of the Canadian Jewish Congress on March 12th next to hear their further representations on this subject.

Yours sincerely,
GUY FAVREAU

The text of minister Favreau's statement follows:

"Hon. Guy Favreau (Minister of Justice): I wish to thank the hon. member for having given me notice of this question. Unfortunately, in recent years there have been several occasions on which the distribution in Canada of anti-Semitic literature has come to the attention of the Department of Justice, although I must say that the material which the hon. member for Winnipeg North left with me last Friday is of a particularly virulent nature.

As a result of previous incidents of this kind, and representations received from the Canadian Jewish Congress, the possibility of amending the Criminal Code was referred to the criminal law section of the conference of commissioners on uniformity of legislation in Canada in 1962 by the then minister of justice. This body is composed of representatives of the provincial attorneys general and the Attorney General of Canada. It reported that while the objective sought to be attained was eminently desirable no recommendation to amend the criminal law was made because no formula had been devised which would deal adequately with the problem without simultaneously affecting the general freedom of expression of opinion in an adverse way.

Needless to say, all decent people deplore and despise such activities. The matter is still under active consideration, but I must confess that to date an acceptable and workable solution to the problem has not been devised."

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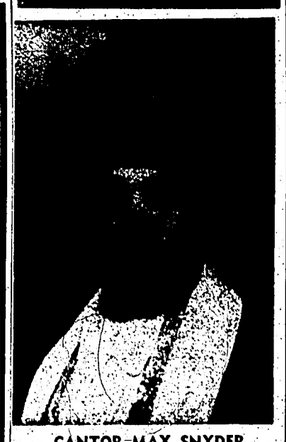

CANTOR MAX SNYDER

Renowned Toronto Cantor will officiate during Passover at the Machziki Bnai Israel, 279 Dovercourt Road. The announcement was made by President Harry Pearlstein and Julius Marcus, chairman of the Religious Committee.

TORONTO OBITUARIES

FINK, Louis. On March 9, late of 54 Braemar Ave.,
GOLD, Sylvia. On March 9, late of 440 Lawrence Ave. W.,
GREENZWEIG, Michael. On March 15, late of 60 Dell Park Ave.,
GRUBICK, Dora. On March 13, late of Oshawa, Ontario.
LANGER, Rose. On March 13, late of 142 Brighton Ave.,
LAPEDES, Samuel. On March 8, late of 428 Lawrence Ave. W.,
PAPERNICK, Peter. On March 14, late of 30 Brookview Dr.,
REISMAN, Nettie. On March 16, late of 33 Major St.,
ROTHBACK, Joseph. On March 9, late of 140 Madison Ave.,
SHINWELL, Abraham. On March 13, late of 1 Flemington Rd.,
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SYNAGOGUE SERVICES

WILLOWDALE CONGREGATION: 17 Transwell Avenue (At Bathurst and North of Finch), is now holding regular Sabbath services each week at 9:30 a.m. Services for Passover will commence Friday March 27th at 6:30 p.m., Saturday and Sunday mornings at 9:30 a.m. for further information please call Mr. M. Chasson, 225-9543.

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The Jew In The South

by Richard Yaffe

(Continued from page 4)

There are the usual Jewish organisations — B'nai B'rith, the Council of Jewish Women, Hadassah, Zionist Organisation of America. The Community Council is the central organisation. It raises the funds for local and overseas Jewish needs, takes care of the needy, helps youngsters through college if they need it, and presents the "face' of the Jewish community to the city. The community is run by the Reform and Conservative elements. Few, if any, Orthodox people are involved in its affairs.

A Jewish day school is under Orthodox auspices, although the community in general participates at the nursery and kindergarten level. The Reform congregation "can't tolerate the Orthodox orientation" from the first grade on.

Charleston was, at one time, the largest Jewish community in America, and its congregation is the third oldest, after New York and Newport. It was also the cradle of Reform Jewry on the continent. The present edifice of Beth Elohim, built in 1840 to replace the first temple which was destroyed by fire, is the second oldest Jewish house of prayer in America, and the oldest in terms of continuous use. It is one of the country's finest examples of Greek Revival architecture.

King Street is the business street, and approximately 50 per cent of the merchants are Jews; not the biggest merchants but among the best. They dress the upper crust of Charleston well, and expensively. The rest of the Jewish-owned stores are the usual parcel of jewellery shops, haberdasheries, "popular-priced" women's clothes, etc. None is part of the Charleston power structure.

The Negro boycott began in March, 1962, but it was not successful because the Negro community was not well organised. A few stores hired a few Negroes but, except for Edward's a variety store owned by a Jew, none took on Negro staff. And Edward's was picketed again because the girl he hired was not dark enough. But the Negroes — and the storm — are gathering: a new boycott is expected in the spring, when business is at its best. And still the merchants are taking steps to meet it

The Jewish merchants, to give them their due, would be happy to get the matter over with. They would integrate now — but they won't as long as the big, Christian-owned stores won't. So they face the unhappy alternative of being damned if they do, damned if they don't. And they don't want to talk openly about segregation and integration, and they haven't wanted their rabbis to do it either.

When the Reform rabbi, young Rabbi Burton L. Padol, came to Beth Elohim two and a half years ago, he preached on the racial situation. The first reaction in the congregation was boycott, and he spoke to only a handful of people. The boycott of integration sermons has largely been dropped now, and the congregation comes, sits and listens. There is a discussion after the sermons. At first they were hot and bitter; today they are calmer, and rabbi and congregation can now at least sit down and talk.

The great fear is economic reprisal. Part of it is also fear of social reprisal but this is minor. There is little interchange between Jew and non-Jew anyhow.

There is a Bi-Racial Committee — and "official" volunteer group which is "official" only because it is the only one that exists. It has seven whites and seven Negroes, and of the whites two are Jews. One in Mrs. Rowena Tobias, wife of Mr. Thomas Jefferson Tobias. She is a convert to Judaism who has adopted its religion, morals and ethics — without, apparently, its inhibitions.

Mr. Tobias told me, "There's a strange psychological sickness that affects the Jews. They feel they have achieved status and position and acceptance, and they don't want to jeopardise it."

Atlanta, the metropolis of the South, is building upwards and outwards. Although segregation there is doomed, the racialist diehards are still in evidence.

Local Jews have just about got over being scared physically, although they remember the bombing of The Temple in 1958 with a shudder. I spoke about this to the rabbi of The Temple, Rabbi Jacob Rothschild, who greeted me in his spacious study in the impressive synagogue on famous Peachtree Street. "It was The Temple bombing that turned the situation in Atlanta," he said. "It so shocked the decent people that they were shocked into becoming anti-segregation." (There were no casualties. The suspected bomber went free; his lawyer went to gaol for contempt.)

"After the bombing there was such an upsurge of sympathy in the community and entire country that the Jews did not need assurances of friendship. But after the trial (when the suspect was found not guilty), they felt let down."

Rabbi Rothschild said that the Jews of Atlanta had fared well as a people who had co-operated with the liberal forces. Jews have lent their names to movements for better race relations. When a legislative committee met to consider closing the public schools to thwart integration, the rabbi, appeared against this in the name of the entire Jewish community.

"There is Jewish freedom here," he told me. "There is a Jewish neighbourhood, but Jews can live in other places. They are pretty well accepted in civic life. The president of the United Fund (the over-all fund-raising agency for all needs; a status symbol) has been a Jew. A member of the congregation is a vice-president of a bank. The largest department store is owned by Jews. The Commerce Club is open to all. The Vice-Mayor of Atlanta is a Jew." But Rabbi Rothschild is still not satisfied. Not all Jews, he said, are willing to take an open stand on race relations.

A million people live in Atlanta, and of them 15,000-17,000 are Jews. The exact number is unknown because there hasn't been a population survey for years. They are organised into the usual religious communities, Reform, Orthodox and Conservative, with a difference: There is also a Sephardi synagogue which caters to a sizeable community of Jews from Rhodes.

In addition to all this, there are three social clubs which, at one time, dominated Atlanta's Jewish life but which have lost their influence because of the changing social and economic patterns of Atlanta's Jews. The original Jewish settlers were Spanish-Portuguese, but there is only one family of them left now; the rest have either departed or assimilated.

All in all, the Atlanta Jewish community looks forward to an easier life, once the process of Negro integration, now going on so painfully, has been completed, and the hatemongers have departed.

Birmingham is the cesspool of extremists and bigots in the South. Here the Ku-Klux-Klan has gathered its forces, here the National States' Rights Party has set up its headquarters and disseminates its antisemitic propaganda throughout the land.

There are only some 4,000 Jews in a general population of 650,000. They are professional men, business men, manufacturers. Almost all of them are self-employed.

I did not find one Jew in Birmingham who spoke for segregation. To the contrary. But I also did not find one who had a good word to say fo rthe national defence organisations' activities in the field of integration, nor one who was not bitter and resentful of the nineteen Conservative rabbis who had gone there last year to participate in the demonstrations. The Jewish community literally quaked in its boots during the remonstrations and riots last year for fear Jews "from outside" would come in to help integrationists.

I have written how the synagogues and other Jewish institutions had been put under heavy guard during the High Holy-days. There were Jews at that time who were asking for the Federal Government to declare martial law. They were concerned with the safety of their families and the Jewish institutions. A number of Jews were afraid to come into the synagogues and Jewish Centre and to send their children to religion schools during this period. "The Jews were really tense. Their guts were tied in knots," the leader told me.

"Birmingham has everything that everyone else has — but also more antisemitism." I was told. "It's taught to them at their church schools which preach Negro inferiority and Jewish stereotypes. These are prejudiced, bigoted Baptists. Birmingham is not yet a dead city, but it's bleeding."

The Jewish community has taken A Community Relations Council steps to break out of its isolation, has been established and, after the recent riots, it joined the National Community Relations Advisory Council. Thus, it took a series of events and catastrophes to show the way to organisation and co-operation. The community is now rather more secure with the national organisations. There is a feeling that it has come out of the crisis more mature.

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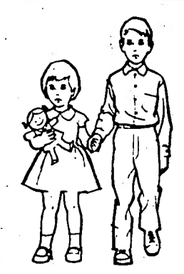

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DATELINE: NEW YORK

(Continued from page 7)

magazine which he founded as a tribune for independent Catholic expression and as a forum for all who have something worthwhile to say.

A comparatively recent convert to Catholicism, Mr. Keating, the son of a Protestant-Catholic intermarriage, is credited with having done more than any other individual to ensure that "The Deputy" would not be subverted by "enemies of democracy". His declaration, made on behalf of a small committee, received more attention in the New York papers than Herr Hochhuth's arrival of the same day.

Although Mr. Keating takes communion every week and regards the day of his reception into the Catholic church as the high point of his spiritual life, he told me that he insists on his right — and the right of Catholic laymen — to think for themselves. "I do not accept," he said, "that a man becomes omniscient when he dons a clerical collar, regardless of what religion or denomination."

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